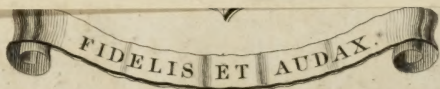


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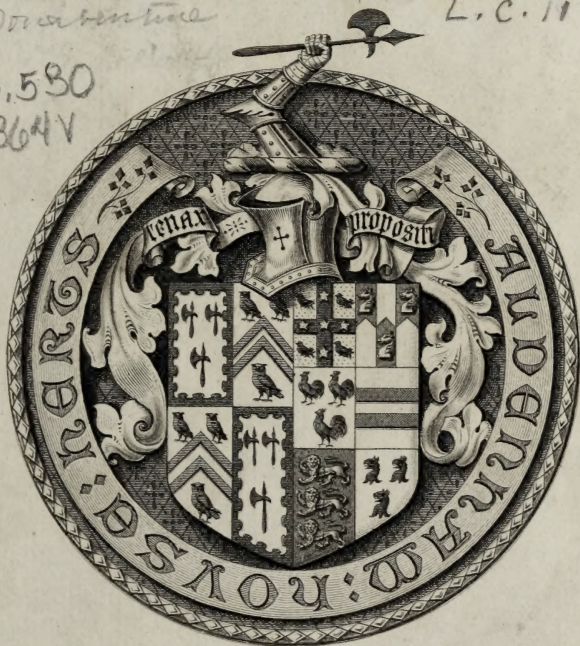


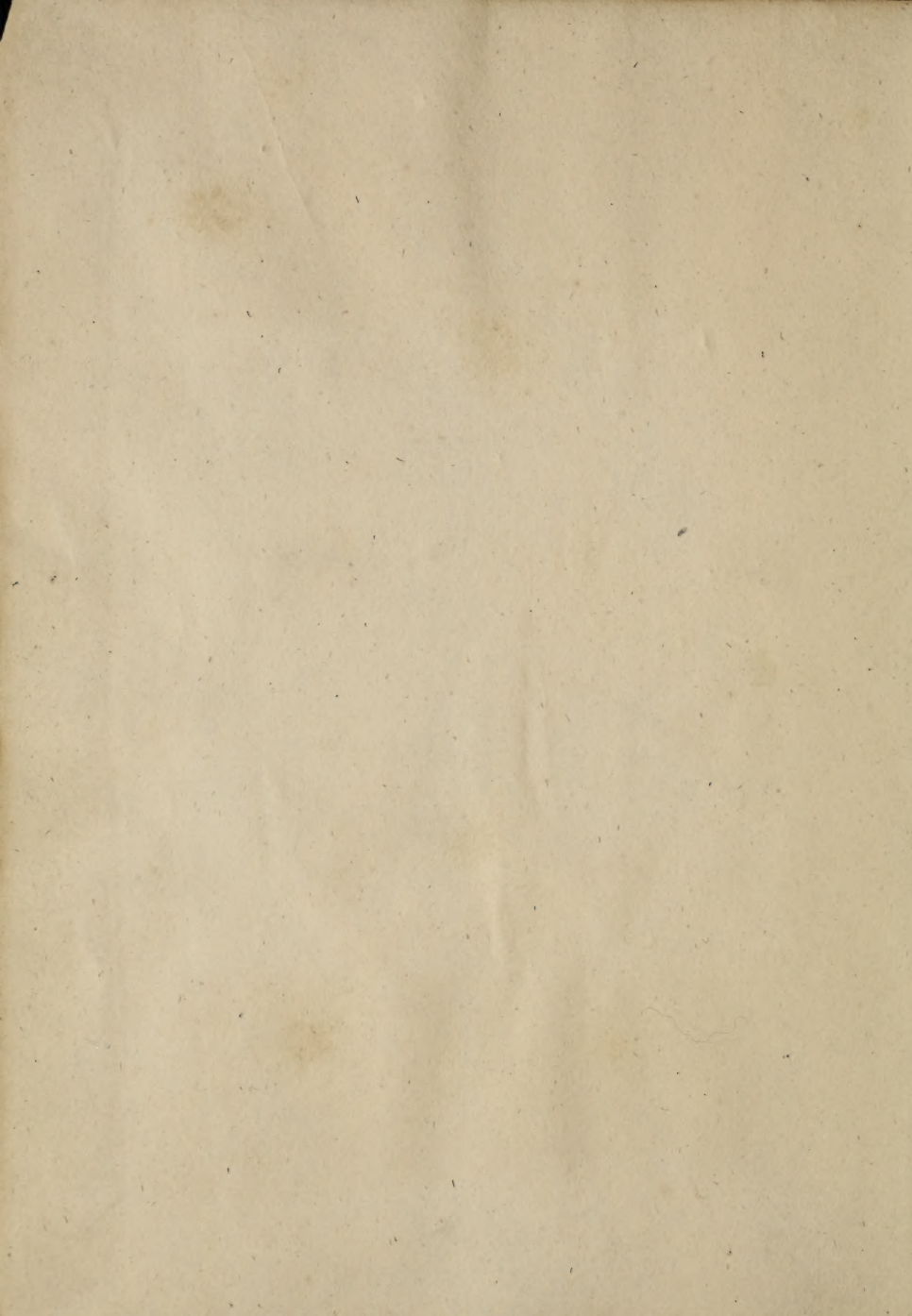
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## Cuita Christi.



## Tabula.

**I**ncipit speculum vite Christi.

**T**he fyrst parte for the mondaye.



**T**he begynnynge of the prophemy of the boke that is called the myrrour of the blyssed lyfe of Iesu Christ the fyrst parte for the mondaye.

**A** deuoute meditacyon of y grete counseyte of heuen for the restorynge of man & his saluacyon. Caplm. i.

**O**f the maner of lyupnge of the Blyssed Virgyn Mary. Caplm. ii.

**O**f the incarnacyon of Iesu / and of the feest of the annūcyacyon / & of the gretynge Ave maria. Ca. iij.

**H**ow our lady wente for to vylte Elyzabeth / and mekely grette her. Ca. iiii.

**H**ow Ioseph thought for to leue pryuely our lady saynt Mary. Ca. v.

**O**f the natiuite of our lord Iesu Christ. Ca. vi.

**O**f the circūcysyon of our lord Iesu Christ. Ca. vii.

**O**f the Epyphanye / that is open shewynge of our lord Iesu Christ. Ca. viii.

**O**f y purificacyon of our lady saynt Mary. Ca. ix.

**T**he seconde parte for the tuesdaye.

**O**f the fleyng of our lord Iesu into Egypte. Ca. x.

**O**f the returnynge agayne of our lord Iesu from Egypte. Ca. xi.

**H**ow the chyld Iesus was lefte alone in Iherusalem. Ca. xj.



## Tabula.

**W**hat maner of lyuynge our lordē Iesu had. And  
what he dyd fro his twelfth yere vnto þe begynnynge  
of his. xxx. yere.

Ca. xiiij.

**O**f the baptysm of our lordē Iesu Chryst / and of the  
Waye therto.

Ca. xiiij.

**T**he thyrde parte for the Wednesdaye.

**O**f the fastynge of our lordē Iesu Chryst / & of his  
temptacyons that he had in deserte.

Ca. xv.

**H**ow our lordē Iesus began to teche / and to gader  
discyples.

Ca. xvi.

**O**f the myracle done at the bydale of Water tur-  
ned in to Wyne.

Ca. xvij.

**O**f the excellent sermon of our lordē Iesu made on  
the hyll called Thabor.

Ca. xviij.

**O**f the seruauunt of Centurio & the sone of the lytell  
kyngē heeled of our lordē Iesu.

Ca. xix.

**O**f the palytpe man let downe in his bedde by the  
houys hyllynge / and heeled of our lordē Iesu.

Ca. xx.

**H**ow Martha was heeled of her sekenes by tou-  
chyng of the hemme of our lordes clothynge.

Ca. xxi.

**O**f the cōuersyon of Mary magdaleyne.

Ca. xxij.

**O**f the spekyng of our lordē Iesu With the woman  
Samaritane at the pyt of Water.

Ca. xxiiij.

**H**ow the discyples of Iesu plucked the eres of corne  
and ete it for hungre on the sabbot daye.

Ca. xxv.

**T**he fourth parte for the Thursdaye.

**O**f the fedynge of the grete nombze of people With  
bzeed multiplyed.

Ca. xxvi.

**O**f the sleynge of our lordē Iesu Whan the people

Wolde haue made hym theyr kynge. Ca. xxvj.

¶ Of the prayer of our lord Iesu Chryst on the hyll/ and how after he came vnto his dyscyples vpon the Water goynge. Ca. xxvij.

¶ How the pharisees & other toke occasyon of sclaunder of the wordes and dedes of Iesu. Ca. xxviii.

¶ Of the specyall rewarde of our lord Iesu behyght vnto all those people the whiche forsake the worlde for his loue. Ca. xxix.

¶ Of the transfiguracion of our lord Iesu Chryst on the hyll of Thabor. Ca. xxx.

¶ Of the seke man heeled at the Water in Jerusalem called probatica piscina. Ca. xxxi.

¶ How our lord Iesu kest out of the temple the byers and the sellers agaynst goddes lawe. Ca. xxxii.

¶ Of the receyvinge of our lord Iesu by the two sisters Martha and Marye/ and of the two maner of lyuynge that ben actyfe and contemplatyfe in holy chirche. Ca. xxxiii.

¶ Of the reysynge of Lazare and two other deed bo- dyes. Ca. xxxiiii.

¶ How the iewes toke theyr counseyle and conspyred agaynst Iesu to put hym to deth. Ca. xxxv.

¶ How our lord Iesu came agayne vnto Betany the saterdaye before palme Sondaye/ and of the souper made to hym there. Ca. xxxvj.

¶ How our lord Iesu came to Jerusalem on palme Sondaye. Ca. xxxvij.

¶ What our lord Iesu dyd fro palme Sondaye vnto the thursdaye nexte folowynge. Ca. xxxviii.

¶ Of the worthy souper that our lord Iesu made the nyght before his passyon/ and of the noble circum-



## Tabula.

staunces that befell therewith. Caplm. xxxix.

**C**The fyfth parte for the frydaye.

**C**Of the passion of our lord Jesus / and fyrst of his prayer / and of his takynge at matyns tyme. Ca. xl.

**C**Of the byrnyng of our lord Jesus before pylate at pryme. Ca. xli.

**C**How our lord Jesus was dampned to the deth of the crosse aboute tyerce of the daye. Ca. xlii.

**C**Of the crucyfenge of our lord Jesus at the houre of sette. Ca. xliii.

**C**How our lord Jesus yelded by the spiryte at the houre of noone. Ca. xliiii.

**C**Of those thynges that befell after the deth of our lord Jesus / and after noone. Ca. xlv.

**C**Of the takynge downe fro the crosse the body of our lord Jesus at euensonge tyme. Ca. xlvi.

**C**Of the buryenge of our lord Jesus Chryst at complyn tyme. Caplm. xlvi.

**C**What was done of our lady and other after the buryenge of our lord Jesus. Ca. xlviij.

**C**The syxth parte for the saterdaye.

**C**What our lady and other with her dyd on the saterdaye. Ca. xlix.

**C**The seuenth parte for the Sondaye.

**C**Of the gloruous resurreccyon of our lord Jesus /  
vita xpi, A iij



## Tabula.

and of the fyrst apperynge of hym to his blessed mother, as it may be reasonably byleued. Ca. l.

How that Mary maudeleyne and other Maryes came to the graue. Ca. li.

How our lord Iesu Chryst appered vnto Mary maudeleyne. Ca. lii.

How our lord Iesu Chryst appered vnto the thre Maryes. Ca. liii.

How our lord Iesu appered to Peter. Ca. liiii.

Of the comynge agayne of our lord Iesu to the fathers, and of the y: topfull songe. Ca. lv.

How our lord Iesu appered to the two dyscyples goynge towarde the castell of Emaus. Ca. lvi.

How our lord Iesu appered vnto his apostles and dyscyples that were reclused for drede on the selte daye of his resurreccyon. Ca. lvii.

How our lord Iesu appered the eyght daye after to his dyscyples Thomas present. Ca. lviii.

How our lord Iesu appered vnto his dyscyples in Galile. Ca. lix.

How our lord Iesu appered vnto his dyscyples at the see Cyberiadis. Ca. lx.

Of all the apperynges of our lord Iesu in general. Ca. lxi.

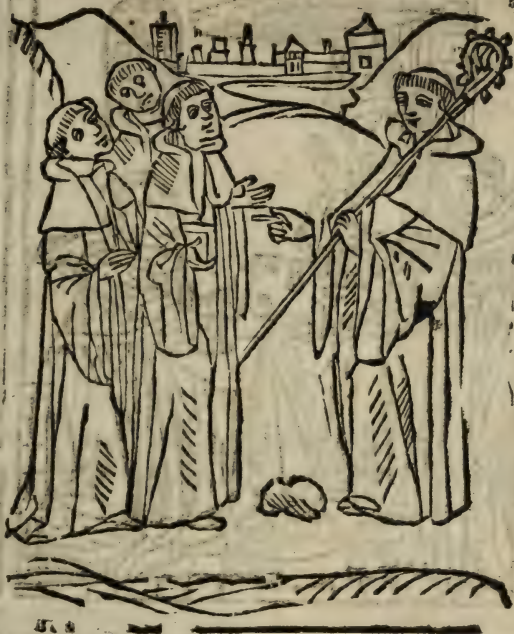
Of the ascensyon of our lord Iesu. Ca. lxii.

Of the sendynge downe and comynge of the holy ghoost. Ca. lxiii.

Of the excellent and moost worthy sacrament of Chrystes blessed body. Ca. lxiiii.

Explicit tabula.

## Prohemium.



### ¶ Sequitur prohemium.



Attende lector huius libri prout sequitur in anglico scriptis qđ ubiq; in margine ponitur littera. A. verba sunt translatoris siue cōpilatoris in anglicis / preter illa que inseruntur in libro scriptis scđm communem opinionem a venerabili doctore Bonauenture in latino de meditatione vite Iesu Christi. Et quando peruenitur ad processum et verba eiusdem doctoris inseritur in margine littera. B. prout legenti siue intuenti istū librum speculi vite Christi lucide poterit apparere.





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quadringentesimū decimū originalis co-  
pia huius libri: scilz speculi vite Christi in  
anglicis presentabatur Londoni. per cōpis-  
latozē eiusdē. ꝑ. reuerendissimo in xpo p̄ri  
et dño/dño Thome Arundell Cantuariensi archiepo ad  
inspiciendū et debite examinandū anteq̄ fuerat libere  
cōmunicata: qui post inspectionē eiusdē ꝑ dies aliquot  
retradēs ipsum libzū memorato eiusdē libri ꝑꝑrie vo-  
cis oraculo in singulis cōmendauit et approbavit nec  
non et auctoritate sua metropolitica vtpote Catholicū  
publice cōicandū decreuit et mandauit ad fidelīū edifi-  
cationē et hereticoꝝ siue lollardoꝝ confutationē.



## Prohemium.



**C**eterum scripta sunt / ad nostrā doctrinā  
scripta sunt: vt p̄ patientiā et solationē  
scripturarū spem habeam⁹. ad Romanos.  
nos. xv. These ben ȳ wordes of ȳ grete  
doctour & holy apostle saynt Poule / con

syderynge that ȳ ghooſtly lyuynge of all true chryſtem  
creatures in this worlde standeth ſpecyally in hope of  
the blyſſe & the lyfe that is to come in an other worlde.  
And for as moche as two thynges pryncypally nou-  
ryſſeth and ſtrengtheth this hope in man / that is pa-  
cyence in herte and enſample of vertuouſ lyuynge of  
holy men wyrtē in bokes / & ſoueraynly the wordes  
and the dedes of our lord Jeſu Chryſt / very god and  
man / for the tyme of his bodyly lyuynge here in erth.  
Therfore to ſtrengthe vs and cōforte vs in this hope  
ſpekerh ȳ apoſtle the wordes aforeſayd to this entent /  
ſayenge that all thynges that ben wyrtē generally  
in holy churche / and ſpecyally of our lord Jeſu Chryſt  
they be wyrtē to our doctryne / that by pacyence and  
cōforte of holy ſcriptures we haue hope / that is to ſay  
of the lyfe & blyſſe that is to come in an other worlde.

**T**here vnto accordynge ſpeketh ſaynt Auſtyn thus.  
Goddeſ ſone toke mankynde / & in hym he ſuffred that  
longed to man / and was made medycyn of man / and  
this medycyn is ſo moche that it may not be thought.  
For there is no pryde but ȳ it may be heeled througħ  
the mekenes of goddeſ ſone / whiche is Jeſu Chryſt.  
There is no couetyſe but ȳ it may be heeled througħ  
his pouerte. Ne there is no wrath but that it may be  
heeled througħ his pacyence. Ne there is no malyce  
but it may be heeled througħ his grete charite. And  
more ouer there is no synne of wyckednes but that it

## Prohemium.

shall want it and be kepte fro it / the whiche beholdeth  
inwardly / and loueth & foloweth the wordes and the  
deedes of that man / in whome goddes sone gaue hym  
selfe to vs men / as a temple of good lyuynge / wherfore now  
bothe men and women / and of euery age / and of euery  
dignite of this worlde is stered to hope of euerlastyng  
lyfe. ¶ And for this hope and to this entent with holy  
wyte also ben wyten dyuers boke and treatyses of  
deuoute men / not onely to clerkes in latyn / but also in  
englyshe to lewde men & women / and them that ben  
of symple vnderstandynge. Amonge the whiche ben  
wyten deuoute meditacyons of Chrystes lyfe / more  
playnly in certayne parttes than is expessed in the  
gospell of the foure euāgelystes. ¶ And as it is sayd y  
deuoute man and worthy clerke Bonauenture wrote  
them vnto a relygyous woman in latyn / the whiche  
scripture and wytyng for the fructuous mater ther  
of sterynge specially for y loue of our lord Iesu Chryst  
and also for the playne sentence to comyn vnderstan-  
dyng semeth amonge other soueraynly edyfyenge to  
symple creatures. The whiche as children haue nede  
to be fedde with milke of lyght doctryne / and not with  
sadde meet of grete clergye and of hygh contempla-  
cyon / wherfore at the instaūce and prayer of some de-  
uoute soules / to edyfyacyon of suche men or women  
is this drawen out of the foresayd boke / specyfyenge  
and declarynge the blyssed lyfe of our sauour and re-  
demptour Iesu Chryst / wyten in our Englyshe and  
vulgate tongue / with more putther to in certayn par-  
ttes. And also withdrawyng of dyuerse auctorytees  
& maters / as semeth to the wyter hereof moost spedes  
full and edyfyenge to them that be of symple vnder-



## Prohemium.

standynge and frayle entendement. Unto the Whiche  
symplesoules (as saynt Bernarde sayth) contempla- Bernard  
ryon of the manhode of Chyyst is more lykynge / more ad fratres  
spedefull & more syker than is hygh contemplacyon of cartusien  
the godhede. And therfore to them is pryncypally to be ses de mō  
set in mynde the ymage of Chyestes incarnacyon / pas- te dei.

syon and resurreccyon / so that a symple soule can not  
thynke but bodyes & bodyly thynges / may haue som  
What accordynge to his affeccyon / wherwith he may  
fede & sterte his deuocyon. Wherfore it is to vnderstāde Nota pro  
at the begynnynge as for a pryncypall & generall rule sano intel  
of dyuerse ymagynacyons that foloweth after in this lectu hui  
boke that the descripyunge of speches or dedes of god libri,  
of heuen and aūgelles / or other ghostly substaūce ben  
onely wyten in this maner / & to this entent / that is to  
saye / as deuoute ymagynacyons & lykenes / sterynge  
symplesoules to the loue of god and desyre of heuently  
thynges. For as saynt Gregoꝝy sayth / therfore is the Gregoꝝi  
kyngdomme of heuen lykened to erthly thynges / that in omelia  
by those thynges that ben visyble / & that man kyndly Simile ē  
knoweth / he be stered & rauysshed to loue and desyre reg. ce. th.

Also saynt Iohn sayth that all those thynges that  
Iesus dyd / ben not wyten in þe gospell / wherfore we  
mowen to sterynge of deuocyon ymagyn and thynke  
dyuerse wordes and dedes of hym and other that we  
fynde not wyten / so that it be not agaynst the byleue  
as the holy man saynt Gregoꝝy and many other grete  
and notable doctours sayen / that holy wyte may be  
expounded / declared & vnderstande in many & dyuerse  
maners and to dyuerse purposes / so that it be not a-  
gaynst þe sayth / byleue or good maners. And so what



tyme or in what place in this boke is wyrtē that thus  
 dyd/or thus spake our lordē Iesus/or other that ben  
 spoken of/ and it may not be proued by holy wyrtē/or  
 grounded in expresse sayenges of holy doctours/ it shall  
 be taken none other wyse than as deuoute meditacion  
 that it myght so be spoken or done. ¶ And soo for as  
 moche as in this boke ben conteyned dyuerse ymagy-  
 nacyons of Chrystes lyfe/ the whiche lyfe fro the be-  
 gynnynge vnto þe endynge euer was blyssed & without  
 synne/passynge all þe lyues of all other sayntes/ as for  
 a synguler prerogatyue may worthyly be cleped the  
 blyssed lyfe of Iesu Chryst. The whiche also bycause  
 it may not be fully descriued as the lyues of other  
 sayntes/ but in a maner of lykenes as the ymage of  
 mannes face is shewed in the myrrour. Therfore as  
 for a pertynent name to this boke/ it may skylfully be  
 called the Myrrour of the blyssed lyfe of Iesu Chryst.  
 Ferthermore for to speke of the profytable and good  
 mater of this boke/ the foresayd clerke Bonauenture  
 spekyng to the woman aforesayd in his proheme/ be-  
 gynneth in this maner sentence.

¶ Bonauenture incipit.



Amonge other vertuous commendynge of  
 the holy virgyn Cecile/ it is wyrtē that  
 she bare alwaye the gospels of Chryst hyd  
 in her brest/ that may be vnderstande/ that  
 of the blyssed lyfe of our lordē Iesu Chryst wyrtē in  
 the gospels/ she chose certayne partyes moost deuoute/  
 in the whiche she set her meditacyon and her thought  
 nyght and daye With a clene & holy herte. And whan



She had so fully all the maner of his lyfe ouergone / she  
 began agayne / & so with a lykynge & swete taste ghostly  
 ly shewynge in that maner the gospell of Chryst / she  
 set & bare it euer in y preuie of her brest. In the same  
 maner I counseyle the that thou do. For amonge all *Nota tria*  
 ghostly exercyses I byleue y this is moost profytable *utilia de*  
 and necessary / & that may brynge the to y hvest degre *vita xpi.*  
 of good lyuynge / y standeth specially in perfyte despyr  
 synge of y woilde / in payvent suffryng of aduersytees  
 & in encrease & getynge of vertues. For sothly y shalte  
 neuer synde where man may so perfytely be taught /  
 fyrst for to stable his herte agaynst banytees and de-  
*vita xpi.*



## Prohemium.

reynable lyknynges of the world/ also to strength hym  
amonge tribulacions & aduersytees/ and ferthermore  
to be kepte fro vices & to getyng of vertues/ as in the  
blyssed lyfe of our lord Iesu Chryst/ the whiche was

**Primum**

euer without defaute moost perfyte. first I saye that  
bely meditacyon and customable of the blyssed lyfe of  
our lord Iesu Chryst stablisheth the soule and the herte  
agaynst vanytees & deteynable lyknynges of y<sup>e</sup> worlde

**Exemplū  
de beata  
Cecilia.**

This is shewed openly in the blyssed virgyn Cecyle  
befoze named/ whan she fylled so fully her herte of the  
lyfe of Chryst/ that vanytees of the world/ myght not  
entre in to her. For in all the grete pompe of wedding  
where so many vanytees ben bled/ whan the organs  
blewen & songen she set her hert stably in god/ sayenge  
and prayenge. Lorde kepe my herte & my body clene &

**Secūdu.**

not defyled/ so that I be not confounded. Also as to the  
secōde/ wherof haue martyrs theyr strength agaynst  
dyuers turmentes. But as saynt Bernarde sayth/ in  
that they set all theyr hertes & deuocyon in y<sup>e</sup> passyon &  
the woundes of Chryst. For what tyme y<sup>e</sup> martyr stans  
deth with all the body to rent/ and neuerthelste he is  
glad and ioyfull in all his paynes/ where trowest y<sup>e</sup> is  
than his soule & his herte/ sochly in the woundes of Iesu  
ye the woundes not closed/ but open & wyde to entre  
in/ and els he sholde fele the harde payne/ & not moue  
bere the payne and the sorowe/ but soone sayle & deny  
god. And not onely martyrs/ but also confessours/ vir-  
gyns and all that lyue ryght wysely/ despyssynge the  
worlde in many trybulacyons/ infyrmytees/ and de-  
des of penaunce/ bothe keepynge pacyence. And also  
more ouer therwith ben ioyfull and gladde in soule/  
as we morwen se alwaye. And why so/ but for theyr

**Bernard  
de marty-  
ribus.**



## Prohemium.

hertes ben more properly in Chrystes body by deuout  
medytacyons of his blyssed lyfe/ than in theyr owne  
bodies. ¶ And as to the thyrde poynt/ that it kepeth **Certium**  
fro vyces and dyspouseth soueraynly to getyng of ver-  
tues/ pzeueth Well in that perfectyon of all vertues is  
founde in Chrystes lyfe. For Where shalte thou fynde  
so open ensample and doctryne of souerayne charite of  
perfyte pouerte/ of profounde mekenes/ of pacyence/ &  
other vertues as in the blyssed lyfe of Jesu Chryst.  
¶ Therfore sayth saynt Bernard/ that he trauayleth in Bernard  
bayne aboute the getyng of vertues/ Who so hopeth sup can.  
to fynde them ony Where but in the lord of vertues/ ser. xxiij.  
Whose lyfe is the myrrour of temperaunce & all other  
vertues. Loo here is grete cōforte and ghostly profyte  
in deuoute contemplacyon of Chrystes blyssed body/  
Wherfore thou that coueytest to fele truly the fruyte  
of this present boke/ thou must With all thy thought  
and all thyn entent in that maner make y in thy soule  
present to those thynges that be here Wryten/ sayd or  
done of our lord Jesu/ and that besyly/ lykyngly/ and  
abydyngly/ as though thou herdest hym With thy bo-  
dyly eres/ or se them With thyne eyen done/ puttynge  
alwaye for the tyme & leuynge all other occupacyons  
and besynes. And though it so be that the begynnyng  
of the mater of this boke (that is the blyssed lyfe of Jes-  
su Chryst) be at his incarnaciō. ¶ Neuertheles We may  
fyrst deuoutly ymagyn & thynke some thynges done  
before/ as touchynge god and his aūgelles in heuen/  
and also as anenst the blyssed virgyn our lady saynt  
Mary in erth/ of the Whiche is to begyn. And for as  
moche as this boke is deuyled & departed in to seuen

## Prohemium.

partyes after seven dayes of the weke / & euery daye  
one partye or some therof to be had in contemplacyon  
of them that haue therto desyre and deuocyon. There-  
fore at the mondaye as the fyrst weke daye of y<sup>e</sup> weke  
begynneth this ghostly werke tellynge fyrst of the de-  
uoute instaunce and desyre of holy aungelles in heuen  
for mannes restorynge & his saluacyon to stere man  
amonge other that daye specially to worshyp them  
as holy churche y<sup>e</sup> same daye maketh specially mynde  
of them. Also not onely y<sup>e</sup> mater of this boke is per-  
tynent and profytable to be had in cōtemplacyon / the  
foresayd daye is to them that wyll and may / but also  
it longeth to the tymes of y<sup>e</sup> yere / as in Aduent to rede  
and deuoutly haue in mynde fro the begynnyng vnto  
the natiuite of our lord Iesus. And therof after in the  
holy feest of Chrystmasse / and so forth of other maters  
as holy churche maketh mynde of them in tyme of the  
yere. And amonge other who so redeth or hereth this  
boke redde / felyng ony ghostly swetnes or grace there  
throughe / praye ye for charite specially for the auctour  
and the drawer out therof as it is wyrtten here in eng-  
lyshe to the profyte of synple and deuoute soules / as  
it was sayd before. And thus endeth the prohemye /  
and after foloweth the contemplacyon for mondaye in  
the fyrst partye / and the fyrst chapytre.

## Incipit prima pars.

A deuoute meditacyon of y<sup>e</sup> grete counseyle in heuen  
for the restorynge of man & his saluacyon. Caplm. i.





**A**fter the tyme that man was exyled out of  
 the hygh Cite of heuen by the ryght wyse  
 dome of almyghty god souerayne kynge  
 therof for his trespase & his synne / and so  
 wretchedly lay in prison / & was holden in the bandes  
 of that tyraunt & deuyl of hell / that none myght come  
 agayne vnto that blyssed Cite the space of fyue thou-  
 sande yere and moze. All the blyssed spirytes of heuen  
 desyringe the restorynge of theyr company that was  
 fallen downe with Lucyfer / had grete compassyon of  
 so longe myschefe of man that was made to theyr re-  
 storynge / & prayed ofte for theyr restorynge. But spe-  
 vita xpi.

A. B.

Prefatio  
gabrielis

ryally & with more instaunce whan the tyme of grace  
 was come / what tyme as we may deuoutly ymagyn  
 all the blyssed company of aungelles gabzed togyder  
 with one wyll & souerayne deuocyon fell downe pro-  
 strate tofore þe trone of almyghty god kyng of heuen.  
 And Gabryell vnto whome as saynt Bernarde sayth  
 was made specyall reuelacyon of Chrystes incarna-  
 cyon in theyr owne name sayd in this maner. Almygh-  
 ty lord / it lyked to your hygh maieste of your endles  
 goodnes to make of nought that noble and reasonable  
 creature man for our conforste and our goodnes / that  
 of hym sholde be made the restorynge of our false com-  
 pany Lucyfer and his felowes that fell downe fro vs  
 by apostasye / so that he sholde dwell here in this blys-  
 sed place with vs / louyng & worshyppynge you with  
 outen ende. But loo good lord now all they peryshe /  
 and none is saued. And in so many. W. yere passed we  
 se none of them all here. Our enemyes haue the victo-  
 ry / and of them our partye is not restored / but the pry-  
 son of hell cōtynually fylled / wherto lord they be bozne  
 vnto grete myschefe. For though it be done after your  
 ryght wylnes / neuerthelesse lord / it is now tyme of  
 mercy / haue in mynde that ye made them after your  
 owne lykenes / and though theyr forne fathers folply  
 and wretchedly brake your commaundement / neuer-  
 thelesse your mercy is aboue all thyng / wherfore all  
 theyr eyen ben set vpon you as the seruautes on the  
 lordes handes tyll ye haue mercy & helpe them with  
 a spedefull and a helesfull remedy.

¶ Sequitur de contentione inter mis-  
 ricordiam et veritatem.





Erwith began a maner of altercacyon & dysputacyon bytwene the four kynges doughters / þis is to saye / mercy & sothfastnes / peas & ryghtwylnes. Of the whiche four / mercy & peas accordynge vnto the

angels prayer aforesayd were fauourable to mannes restorynge. But the other two systers sothfastnes and ryghtwylnes gaynsayd it. As saynt Bernarde by deuoute meditacyon maketh hereof a processe saye and lōge / but for to take therof shortly as to our purpose at this tyme somewhat in other maner & in other wordes we may ymagyn & thynke thus. Fyrst mercy & peas knelynge tofore theyr father kyng and lord of heuen

Bernard  
in ser. de  
annūcia-  
tione.

**Nunquid in eternū proiciet deus.** by the wordes of the pphete David sayd thus. Lorde shalt thou cast away fro the man wouten ende/or hast thou forgotten to do mercy / & this ofte they reherled. Than sayd our lorde / let call forth your other two sisters the whiche ye se redy agaynst you / and let vs se also what they wyll saye hereto. And whan they were comen to gyder / mercy began & sayd in this wyse. My father of dia. **Mia ei<sup>9</sup> sup<sup>9</sup> oia opera.** mia dñi plena est terra. mercy it was your wyll euer woutē ende amōge your other doughters my sisters to gyue me þ̄ prerogatyue aboue all other werkes / þ̄ not onely I sholde specially regne here w̄ you in heuen / but also that þ̄ erth sholde be replenysshed w̄ me to so moche vertue / that who so wolde truly & besyly aske my helpe in ony myschefe or nede he shold wout fayle fynde socour & helpe throughe the mediacion of me. But now loo my dere father that worthy party of erth & your noble creature man in his grete wretchednes & myschefe so longe tyme layenge cryeth cōtinuallly & asketh after my helpe / & now tyme is come in the whiche but yf ye helpe hym & saue hym

**Veritas. Principiū h̄oꝝ tuoꝝ r̄ū p̄itas.** I lese my name. Here agaynst þ̄ other sister sothfastnes sayd / & ye knowe well my father sothfast god / þ̄ I am begynnyng of your wordes / & after ye made man in so grete worthynes þ̄ ye wedded me to hym in þ̄ condicion þ̄ what tyme he brake your heste he & all þ̄ came of hym sholde lese theyꝝ blyssed lyfe & be dāpned & done to deth / wherfoze he forsoke me and betoke hym to our enemy & myn the father of lesynge / wynges my sister ryghtwysnes / I peryshe & lese my name but he haue deth that he hath deserued. Than spake rightwysnes

**Justicia. Justicia tua iusticia in eternū et lex tua veritas.** Ryghtwysle lord / thou hast made me gouernour of thy dome euerlastynge without ende / & my sister trouthe tethur of thy lawe / & all though it so be that our sister



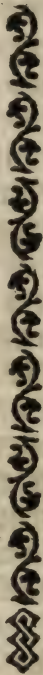
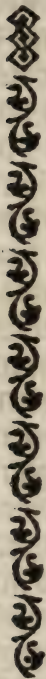
mercy be stered of pyte & a good zeile for mannes saluacyon/neuerthelesse in that she wolde saue hym þ hathe so gretly forseynted agaynst you & vs also without due satisfaccyon she wolde destroye vs bothe her systerne/that is to saye/trouth & ryghtwysnes/ and fordo our name. Herewith the fourth syster came forth/that is to saye/peas/ & fyrst soberly blamyng her sisters for theyr cōtraryous wordes & theyr stryfe/ sayd to them thus. Knowe ye not well sisters that our father hath ordeyned & made his place onely there as I am/and I may not abyde ne dwell there as is stryfe & discencion and that is not semely/ but fully agaynst kynde to be amōge vertues/Wherfore but yf ye cease of stryfe & be accorded I must forsake you & my father also. Lo here is a grete cōtrauerse byt wene these foure daughters of our lorde/and so grete reasons/that it was not seen how that in mannes saluacyon mercy & sothfastnes/peas & ryghtwysnes myght fully be kepte & accorded. Than badde the father of heuen/that for as moche as he had cōmytted & gyuen all his dome to his dere sone souerayne wysdome/kyng euerlastyng with hym in one godhede/that these foure daughters sholde go to hym/he to determyne this questyon & to gyue a dome thereon. And than þ kyng souerayne wysdome wrote the sentence & the dome in this maner/ & toke it to his chaunceler reason to rede it in his name/sayenge these wordes. This daughter sothfastnes sayth that she peryssheth & leseth her name but man haue þ deth that he hath deserued/ & w her accordeth her syster ryghtwysnes. And on that other syde mercy sayth that she peryssheth & leseth her name but man haue mercy & be saued/ & with her accordeth the fourth syster peas/

Bar.

In pace  
fact⁹ est  
loc⁹ ei⁹.Pater oē  
iudiciū  
dedit filio

Judiciū  
regis.

Wherfore to accorde all these togyder/ and for a synall dome in this mater/ let be made a good deth of man/ so that one be founde without synne/ that may & wyll innocently and for charite suffre deth for man/ & than haue they all that they aske. For than may not deth lenger holde hym that is without synne or trespase/ and so he shall perse hym/ makynge in hym a hole and waye/ through the whiche man may passe & be saued.



**I**n this sentence and dome all the courte of heuen wondrynge and comendynge the souerayne wysdom assented well hereto. But ferthermore asked amouge themselves Where that one myght be founde that sholde



fulfyll & do this dede of charite. And than mercy toke  
 With her reason/and sought amonge all the ordres of  
 aungelles in heuen/ to se whether any of them were  
 able to do this dede/ but there was none. Also soth-  
 fastnes sought fro heuen to the clowdes bynethe wher  
 ther there were any creature that myght persourme  
 it/ & they were all vnable. Ryght wysnes went downe  
 to erth amonge the hygh hylles/ and in to the depe pyt  
 of hell/ whether there was any man that myght take  
 this good & innocent deth/ but there was none founde  
 clene of synne/ no not the chylde of one dayes byrthe.  
 And so she wente by vnto her systers/ tellynge that  
 men had forseyted and were vnable/ and there was  
 none that myght do that good dede/ wherfore they  
 were all full sorow and heuy that they myght not fynde  
 that one that they desyred. Than sayd peas/ wote  
 ye not well that the prophete sayd/ that there is none  
 founde that may do good. Afterwarde he put to more  
 and sayth/ tyll it come to one/ this one man may be he  
 that gaue the sentence aforesayd of mānes saluacyon/  
 wherfore praye we vnto hym that he wyll helpe and  
 fulfyll it in dede/ for vnto hym spekerh the prophete  
 in the psalme aforesayd/ sayenge. Lorde thou shalte  
 saue man & beestes after thy grete mercy. But than  
 was there a questyon amonge the systers commyt-  
 ted to reason/ for to determyne whiche persone of thre/  
 the father and sone and holy ghoost one god sholde be  
 come man/ and do this mercifull dede. Than sayd  
 reason/ that for as moche as the persone of the father  
 is properly dyedefull and myghty/ the persone of the  
 sone all wyse and wytty/ and the persone of the holy  
 ghoost moost benygne and goodly/ the seconde persone

Dñe in ce-  
 lo miseris  
 cordia  
 tua.

Non est q̄  
 faciat bo-  
 num non  
 est vlt̄  
 ad vñ.

Homines  
 et iumen-  
 ta saluas  
 bis dñe.

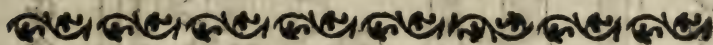
Ratio in-  
 carnatio-  
 nis filij  
 dei.

semeth moost conuenient / as to the full accorde of the  
 foresayd sisters to the skylfull remedy of man / and to  
 the moost reasonable victory of the enemy / for as tou-  
 chynge the fyrst / yf the persone of the father sholde do  
 this dede / for his drede and myght / mercy and peas  
 myght somwhat haue hym suspecte / as not fully fa-  
 uourable to them / and so on that other syde / for the so-  
 uerayne benygnyte and goodnes of the holy ghoost /  
 trouthe and ryght wysnes myght drede of not full sa-  
 tysfaccyon / but to moche mercy / wherfore as a good  
 meane euen to bothe partyes / the persone of the sone  
 is moost conuenient to perfourme this dede thzough  
 his souerayne wytte and wysdome. Also it semeth  
 moost skylfull remedy to man / for as moche as he for-  
 feyted by vnwytte and foly that satysfaccyon be made  
 for hym by sothfast wysdome / that is the sone / so that  
 as he fell to deth by the false worde of the feende / that  
 he ryse agayne to lyfe by the true worde of god. And  
 as for moost reasonable victory of þe enemy / it is skyl-  
 full that as he conquered man by wycked sleight and  
 false wysdome / so be he ouercomen and baynquyshed  
 by good sleight and true wysdome. And whan reason  
 had sayd this verdyte / the father sayd it was his wyll  
 that it sholde be so / the sone gaue his assent therto /  
 and the holy ghoost sayd he wolde werke therto also.  
 And than fell downe all the spirytes of heuen and so-  
 ueraynly thanked the holy Trinite / the foure sisters  
 aforesayd were accorded and kyssed togyder. And so  
 was fulfilled that the prophete Dauid sayd / mercy  
 and sothfastnes mette louyngly togyder / ryght wys-  
 nes & peas haue kyssed. And thus was determyned  
 and ended the grete counseyle in heuen for þe restorynge

Mia & be  
 ritas ob  
 ueruerit  
 sibi iustis  
 cia & par.



of man and his saluacyon/the Whiche processe shal be taken as in lykenes/and onely as a maner of parable and deuoute ymagynacyon sterynge man to loue god soueraynly for his grete mercy to man and his endles goodnes. Also to honour and worshyp the blyssed aungelles of heuen for theyr good Wyll to man /and for his saluacyon/haupnge contynuall belynes and also to loue vertues/and hate synne that brought man to so grete wretchednes. And thus moche and in this maner may be sayd and thought by deuoute contemplacyon of that was done aboue in heuen before the incarnacyon of Iesu. Now go we downe to erth and thynke we how it stode with his blyssed mother Mary/and what was her lyuynge here before the incarnacyon of our lord Iesu Chryst that foloweth after.



**O**f the maner of lyuynge of the glorious birgyn Mary.

Ca. ii.



**S** it is Wryten in the lyfe of our lady saynt Mary / Whan she was thre yere olde she was offred in to the temple of father and mother / and there abode and dwelled tyll she was. xiiij. yere olde. And What she dyd & how she lyued there in that tyme / We may knowe by þ̄ reuelacions made of her to a deuout woman þ̄ men weneth was saynt Elyzabeth / in þ̄ whiche reuelacions is conteyned amonge other that our lady tolde to the same woman & sayd in this maner. Whan my father & my mother lefte me in the temple / I purposed and set sta-



bly in my herte to haue our lord god vnto my father / and ofte sythes With a feruent and grete deuocyon I thought what I myght do pleasynge to god / so that he wolde vouchesafe to sende me his grace. And here With I was taught and lerned the lawe of my lord god. In the whiche lawe of all the hestes and byddyn- ges pryncypally I kepte thre in my herte. The fyrst is / thou shalt loue thy lord god With all thy herte / With all thy soule / With all thy mynde / and With all thy myght. The seconde / thou shalt loue thy neygh- bour as thy soule. And the thyrde is / thou shalt hate thyne enemy / these I kepte truly in my hert / & anone I conceyued and toke all the vertues that ben contey- ned in them. For there may no soule haue vertue / but it loue god With all þ herte / for of this loue cometh all plente of grace. And after it is comen / it abydeth not in the soule / but it runneth out as water / but it so be þ he hate his enemyes / that is to saye / byces & synnes / Wherfore he that wyll haue grace and kepe it / it beho- ueth that he dyspose and ordeyne his hert to loue and to hate as it is sayd. And so I Wyll that thou do in ma- ner as I dyd. I rose by alway at mydnyght & Wente forth before the awter of þ temple / and there With as grete desyre & Wyll & affectyon as I coude & myght I asked grace of almyghty god to kepe those thre hestes and all other byddynge of the lawe. And so stādyinge before the awter I made seuen petycions to god / the whiche ben these. First I asked grace of god / through the whiche I myght fulfyll the beste of loue / that is to saye / for to loue hym entyerly With al my hert. The seconde I asked that I myght loue my neyghbour af- ter his Wyll & his lykynge / and that he wolde make

*Nota pro-  
positum  
marie.*

*Tria pres-  
cepta.*

*Nota  
Odiū inis-  
micoꝝū.*

*Nota ora-  
tionē mas-  
rie.*

*Nota  
septē pe-  
titiones  
marie.*

me to loue all that he loueth. The thyrde that he wolde  
make me to hate and to eschewe all thynges that he  
hateth. The fourth I aske mekenes / pacyence / be-  
nignite / and swetenes / and all other vertues / by the  
Whiche I myght be gracypus & pleasynge to goddes  
syght. The fyth peteyon I made vnto god / that he  
wolde let me le the tyme in the Whiche that blyssed  
mayden sholde be borne that sholde conceyue and bere  
goddes sone / and that he wolde kepe myne eyen that  
I myght se her / myne eeres that I myght here her  
speke / my tongue that I myght prayse her / my han-  
des that I myght serue her / my fete that I myght  
go to her scruyce / & my knees to the Whiche I myght  
honour and worshop goddes sone in her lappe. In the  
syth peteyon I asked grace to be obeysaunt to the cō-  
maūdynges of the bysshop of the temple. And in the  
seuench I prayed god to kepe all the people to his ser-  
uyce. And whan the foresayd Chrystes seruauant had  
herde these wordes she sayd agayn. Alwete lady were  
ye not full of grace & vertues. And the blyssed mayden  
Mary answered. Wyte thou well for certayne that I  
helde my selfe as gilty / moost abiecte & vnworthy to  
the grace of god as thou. And moze ouer trowest thou  
doughter that all the grace that I had / I had with-  
out trauayle. Nay not so / but I tell the & do þ to wyte  
that I had no grace / gyfte / ne vertue of god without  
grete trauayle / contynuall prayer / ardent desyre / pro-  
foude deuocyon / and with many ceteres and moche af-  
flyccyon / spekyng / thynkyng / and doyng alwaye  
as I coude & myght that was pleasynge to god / that  
is to laye / out take the holy grace through the Whiche  
I was halowed in my mothers wombe. And ther-



With ferthermoze our lady sayd / Wyte thou well for  
 certayne þ there cometh no grace in to mannes soule  
 but by prayer and bodyly afflyccyon. And after that  
 We haue gyuen vnto god those thynges that We may  
 though they ben lytell and fewe / than cometh he in to  
 the soule / byngynge With hym so grete and so hygh  
 gyftes of grace / that it semeth to þ soule that she say-  
 leth in her selfe / and leseth her mynde / & thynketh not  
 that euer she sayd or dyd ony thyng pleasyng to god /  
 and than she semeth in her owne syght moze foule and  
 moze wretched than euer she was before. All this sen-  
 tence is conteyned in the foresayd reuelacyons. Also  
 saynt Iherom Wrytynge of her lyfe sayth in this ma- Hierony-  
 ner / that the blisshed virgyn Mary ordeyned to her selfe mus.  
 this maner of rule in lyuynge / that fro the mozne tyde  
 vnto tyerce of the day she gaue her all to prayers. And  
 fro tyerce vnto noone she occupied her bodyly With  
 Weuyng Werke / and este fro noone she wente not fro  
 prayers tyll the aungell of god came and appered to  
 her / of whose hande she toke meet to her bodyly suste-  
 naunce / and so she profyted alway better in the Werke  
 and the loue of god / and so it befell that she was foud  
 in wakynge the fyrst in the wysdome of goddes lawe  
 moost conyng / in mekenes moost lowe / in the songe  
 and psalmes of Dauid moost couenyent and semely /  
 in charite moost gracyous / in clenness moost clene / and  
 in all vertues moost perfyte. She was sadde & inua-  
 ryable / so ferforth that she profyted alwaye better and  
 better / so was there none that euer sawe her wrothe.  
 All her speche was so full of grace þ god was known  
 by her tongue. She was contynually dwellynge in  
 prayer and in the loze of goddes lawe / and alway bely

aboute her felowes / that none of them sholde trespace  
 oꝝ synne in ony worde / & that none sholde laugh dysso-  
 lutely / and also that none of them sholde offende other  
 thꝛough pryde oꝝ ony other vꝛonge / & euer without  
 faylynge she blyssed god. And leest perchaunce by ony  
 gretynge oꝝ praylynge she sholde be letted fro the lo-  
 uynge of god / What tyme ony man grette her / she an-  
 swered agayn (*Deo gratias*) that is to saye / thanked  
 be god / Wherfore of her sprange fyrst that what tyme  
 holy men ben greted / they saye agayn (*Deo gratias*)  
 as she sayd. She was fedde of the meet that she toke  
 of the aungelles handes. And that meet that she toke  
 of the bysshop of the temple / she gaue to poore people.  
 Euery daye goddes aungell spake with her / and as he  
 sholde do to his dere worth syster oꝝ mother / so he ser-  
 ued & was obeysaunt to her. Thus moche sayth saynt  
 Iherome of her lyfe. **A**fterthermore in her. xiiij. yere  
 that blyssed mayden Mary was wedded to Ioseph  
 by reuelacyon of god. And than went she home agayn  
 vnto Nazareth / as it is wyten by procelle in the story  
 of her Natiuite. But thus moche at this tyme suffy-  
 ceth to haue in mynde / and in contemplacyon of those  
 thynges that befell before the incarnacyon / the whiche  
 who so wyl well thynke and haue deuoutly in mynde  
 and folowe vertuously in dede / he shall fynde them full  
 of ghoostly fruyte. Now come we to speke of the in-  
 carnacyon of our lorde Iesu Chryst.

**O**f the incarnacyon of our lorde Iesu / and  
 of the feest of the annunciacyon / and of the gre-  
 tynge *Aue maria.*

Capitulum. iij.





**A**D Whan þ plentuous tyme of grace was  
 come in þ which the hygh Trinite ordey-  
 ned to saue mankynde that was dampned  
 through the synne of Adam for þ grete cha-  
 rite that he had to mankynde spirynge hym his grete  
 mercy & also at the prayer & instaunce of all the blyssed  
 spirytes of heuen after that the blyssed mayden Ma-  
 ry wedded to Ioseph was gone home to Nazareth þ  
 father of heuen called to hym the archaungell Gabryell  
 and sayd to hym in this maner. Go to our dere doughty Petrus  
 Mary the spouse of Ioseph the which is moost rauens.  
 dere vnto vs of all creatures in erth and saye to her

that my blyssed sone hath coueyted her shappe & her  
 beaute & chosen her to his mother. And therfore praye  
 her that she receyue hym gladly. For by her I haue  
 ordeyned the helth & saluacion of all mankynde/ and I  
 wyll forgete & forgyue the Wronge that hath ben done  
 to me of hym here before. Now take hede & ymagyn  
 of ghostly thynges as it were bodyly/ & thynke in thy  
 herte as thou were present in the syght of that blyssed  
 lord/ With how benygne and gladde semblaunce he  
 spekethe these wordes. And on that other syde how Ga  
 byrell With a lykynge face and gladde chere vpon his  
 knees knelynge/ and With dyde reuerently bowynge  
 receyueth his message of his lord. And so anon Ga  
 byrell rysyng by gladde and iocounde toke his flyght  
 fro the hygh heuen to erth. And in a moment he was  
 in a mannes lykenes before the virgyn Mary/ that  
 was in her preuy chambze that tyme closed/ & in her  
 prayers or in her meditacyons/ perauenture redyng  
 the prophery of Elsie as touchynge the incarnacyon.  
 And yet as swyftely as he flewe his lord was come  
 before/ & there he soude all the holy Trinite or his mess  
 senger. For thou shalte vnderstande that this blyssed  
 incarnation was the hygh werke of al þe holy Trinite  
 though it so be that onely the persone of the sone was  
 incarnate & become man. But now beware here that  
 thou erre not in ymaginacyon of god & of the holy Tri  
 nite/ supposynge that these thre persones/ the father  
 the sone & the holy ghost ben as thre erthly men that  
 thou seest wth thy bodyly eyen/ Whiche ben thre dyuers  
 substaunces eche departed fro other/ so none of them  
 is other. Nay it is not so in this ghoostly substaunce of  
 the holy Trinite/ for those thre persones ben one sub-

Bernard



staunce and one god/and yet is there none of these persones other. But yet mayst thou not vnderstande by mannes reason ne conceyue with thy bodyly wytte. And therfore take here a generall doctryne in this mater now/for alway what tyme thou herest or thynkest of the Trinite/or of y godhede/or of ghostly creatures as aungelles or soules/the whiche thou mayst not se in theyr ppre kynde with thy bodyly eye/ne fele with thy bodyly wytte/study not to ferre in that mater/occupy not thy wytte therewith/as thou woldest vnderstande it by bodyly reason/for it wyll not be whyle we be in this buystous body lyuynge here in erthe. And therfore whan thou herest ony suche thyng in byleue that passeth thy kyndly reason/byleue sothfastly that it is sothe as holy chirche techeth/and go no ferther. And so thou shalte byleue in this mater of the incarnacyon that the secōde persone in Trinite goddes sone of heuen came in to the erth and toke fleshe and bloode of the blyssed virgyn Mary and became very man/ & yet was he neuer departed fro the father or the holy ghoost in his godhede/ but euet was dwellynge styll with them one very god in heuen. But now for to go to our purpose of y incarnacyon before sayd/take hede and haue in mynde as thou were present in the preuy chambze of our lady/where y holy Trinite is present with his aūgell Gabryell. O lord what hous is that where suche gestes ben/and suche thynges ben done. For though y the holy Trinite is euery where by presence of his godhede/neuerthelesse thou mayst thynke & vnderstande that he is there in a more specyall manner by reason of this hygh werke of the incarnacyon. Gabryel that entred into Maryes chambze that was

shette fromen but not fro aūgels as sayth saynt Ber-  
narde knelynge with reuerence began his message in  
these wordes and sayd. Hayle full of grace our lord is  
with the/ blyssed be þ in women/ or aboue all women.  
Mary than herynge this message and this newe gre-  
tynge that she neuer herde before/ was astonyed and  
abasshed/ & no thyng answered/ but thought what  
gretynge this myght be. She was not than abasshed  
noz troubled by ony bytous or synfull distroublynge  
ne agast of his presence/ for she was wont to aūgelles  
presence & to the syght of them/ but as þ gospelsayth  
she was astonyed in his worde/ that was a newe gre-  
tynge. For he was neuer wont before to greet her in þ  
maner. And for as moche as in that gretyng she sawe  
herselfe comended and prayled specially in thre grete  
thynges in that she was pfyty meke/ she must nedes  
be abasshed in the hygh gretynge/ for she was comen-  
ded that she was full of grace/ and that our lord was  
with her/ and that she was blyssed aboue all women.  
And for as moche as þ pefyte meke may not here his  
praylyng without abasshement and shamefastnes/  
therfore she was abasshed & astonyed with an honest  
shamefastnes/ & also with drede/ for though she bele-  
ued well that the aungell sayd sothe/ neuerthelesse she  
dredde his worde/ for as moche as they þ ben pefyly  
meke haue þ properte þ they rewarde not theyr owne  
vertues/ but rather taketh hede to theyr owne defau-  
tes/ wherthroug they may alway profyte vertuou-  
ly/ holdyng in themselfe a grete vertue lytell/ & a lytell  
defaute grete. And so as wyse & ware/ as shamefast &  
dredful she held her peas & answered not. Here mayst  
thou take ensample of Mary. ffirst to loue solytary



prayer & departynge fro men / that þy mayst be woorthy  
 aungels p̄sence. And ferthermoze loze of wyldome to  
 here oz thou speke / & for to kepe scyence / and loue lytell  
 speche / for that is a full grete and profytable vertue.  
 For Mary herde fyrst the aungell twyes speke oz she  
 wolde answere ones agayne. And therfore it is an ab-  
 homynable thyng & grete represe to a mayden oz vir-  
 gyn to be a grete iangler / and namely a relygyous.

¶ Ferthermoze after þy gospels the aungell beholdynge  
 her semblaunce & knowynge the cause of her abasshe-  
 ment and drede / answered to her thought / and spake  
 moze homely / callynge her by name. and sayd. Drede  
 thou not Mary / and be thou not abasshed oz ashamed  
 of the praylynge that I haue grete the with / for so is  
 the trouth / and not onely thou arte full of grace in thy  
 selfe / but also thou hast founde specyall grace of god /  
 and recouered grace to all mankynde. For whiche loo-  
 thou shalte conceyue & bere a chyld / and thou shalte  
 call his name Iesus / that betokeneth sauour / for he  
 shall saue from synne and dampnacyon all his people  
 that truly hope in hym. ¶ Here sayth saynt Bernarde

Bernard

God graunt that my lord Iesus vouchesafe to nomi-  
 nize me amonge his people / so that he saue me fro my  
 synnes. For sothly I drede that many shewen them  
 as they were of his people / the whiche he knoweth  
 not / ne hathe not as his people / and as I drede he  
 may saye to many that semen in his people moze re-  
 lygyous and moze holy than other / this people wo-  
 thyp me with lyppes / but sothly theyr hertes is full  
 ferre fro me. But wylte thou knowe whether thou be  
 of his people / oz wylte thou be of his people / do þy our  
 lord Iesus byddeth in the gospels & the lawe / and the

Nota.

prophetes/and also that he byddeth by his mynistres  
and be buron to his bykers that ben in holy chirche  
thy soueraynes/not onely good and well lpyunge/ but  
also shrewes and cuyll lpyunge. And so lerne of Jesu  
to be meke in herte. And than shalt thou be of his blyss  
sed people. But here now ferthermore What the aun  
gell speket in praylyng of this childe Jesus/ he shall  
be grete/ not in tempoꝝall lordshyp and woꝝldly digni  
te/ for that he shall forsake/ but he shall be grete god &  
man/ grete prophete in myꝛacles Werkynge/ grete  
doctour in sothfastnes pꝛechynge/ and a grete conquest  
rour in myghtyly ꝑ deuyl ouercomynge. And so woꝝ  
thly he shall be called the sone of the moost hyst lord  
god/ the whiche shall gyue hym the sete of Dauid his  
father/ for he shall take mankynde & be boꝝne in fleshe  
by consent of his auncestry. And he shall regne in the  
houg of Jacob euermore/ & of his kyngdome shall be  
none ende. This hous of Jacob is ghoostly holy chir  
che/ in the whiche Jesus shall regne in true soules/  
fyrst ouercomynge synnes & the deuyl here in erth by  
grace/ & after in heuen in blyss withouten ende. Here  
Bernard mayst thou saye With saynt Bernarde/desyrynge the  
kyngdome of Jesu thus. Come my lord Jesu & put  
a waye sclaunders of synne fro thy realme/ that is my  
soule/ so that thou mayst regne therein as thou ought  
to do. For couetyse cometh and chalengeth his realme  
in me. Presumpcyon coueyteth to be my lord. Pryde  
wolde be my quene. Lechery sayth I wyll regne. Des  
traccyon/enuy/ wyathe & glotony stryuethe whiche of  
them shall pꝛincipally regne in me. And I in as moche  
as I may agaynstande theym. But thou my lord  
Jesu destroye them in thy vertue/ and take thou thy



realme and thy kyngdome in me. For I haue no true  
 kynge but the my lordē Iesu. And whan þ aūgell had  
 tolde the condicyons and the worthynes of this childe  
 Iesus to that meke mayden Mary / that was chosen  
 to be his mother. Than she spake fyrst to þ aūgell / not  
 dredynge his wordes / ne of her cōceyuyng / ne knowe  
 legynge ne forsakynge þ praylyng before sayd of his  
 gretynge / but wyllynge to be more playnly certyfyed  
 of that she dredde moost / that was that she sholde noc  
 lese her maydenhede / asked of the aūgell the maner of  
 her conceyuyng in these wordes / how & of what ma  
 ner it shold be done / syth I knowe no man fleshely  
 And I haue made a vowe to kepe me chaste vnto my  
 lordē god without sayle / and I shall neuer deale with  
 man fleshely. And than the aūgell answered & sayd to  
 her. It shal be done by the werkynge of þ holy ghoost  
 that shall lyght in to þ in a synguler maner / & through  
 his vertue that is moost hyghest thou shalt conceyue  
 sauyng thy maydenhede / & therfore that holy thyng  
 that shall be bozne of the / shall be named goddes sone.  
 And in cōfōrte ferthermore hereof the aūgell sayd / loo  
 Elisabeth thy cosyn that is olde & was barayne / hath  
 conceyued a childe now. vij. monethes passed / for there  
 shall no thyng be impossyble to god. Now take here  
 good hede & haue in mynde how first al þ holy Trinite  
 is there abydyng a synall answere & assent of the glo  
 rious virgyn Mary / takynge hede and beholdyng ly  
 kyngly her shamefast semblaūce / her demure maners  
 & her wyse wordes. And ferthermore how all the blyss  
 sed spirytes of heuen / and all the ryght wyse luyng  
 men in erth / and all the chosen soules that were that  
 tyme in hell / as Adam / Noe / Abraham / Dauid / and

Bernard

all other desyred her assent / in the whiche stode the saluacyon of all mankynde. And also how the aungell Gabriel standyng With reuerence before this lady enclinyng / & With mylde semblaunce abyde the answer of his message. And on that other syde take hede how Mary stode sadly With drede & mekenes in grete awpement / hauyng no pryde ne bayne glory / for all the hygh praylyng before sayd. But those souerayne gyftes of grace that she hath herde gyuen to her þ̄ neuer were gyuen to creature before all she arrected onely to the grace of god / lerne þ̄ than by ensample of her to be shamefast vertuously & meke / for Without these two vertues maydenhede or virgynite is but lytell worth. For as saynt Bernarde sayth / virgynite is a fayre vertue / but mekenes is moze necessary. For thou mayst be safe Without þ̄ fyrst / but Without the other that is mekenes þ̄ mayst not. In so moche that I dare hardly saye that Without mekenes / the virgynite of Mary had not ben pleasynge to god. For but Mary had ben meke / the holy ghost had not rested on her sayth saynt Bernarde. At the last as the ende of the gospell sayth / the mylde mayden Mary Whā she had herde & wysely vnderstode the aungels wordes by good auyment gaue her assent in this maner / as it is Woryten in her reuelacyons / she kneled downe With souerayne deuotyō / holdyng by bothe her handes / & lyf tyng by her eyen to heuen sayd these wordes. Aoo here the handmayden & þ̄ seruaūt of my lord / be it done to me & fulfylled after thy worde. And so in these meke & lowe wordes of Mary at þ̄ ende þ̄ hast ensample of grete mekenes / as þ̄ haddest in her scyence at þ̄ begynnyng. Aoo she is chosen goddes mother / & of the aungell called full

Bernard



of grace / & she named herselfe his handmayden. And  
no wonder. for as saynt Bernard sayth. Meekenes is Bernard  
euer wont to be schalwe with þe grace of god. But this  
mekenes was not lytel / for as he sayth / it is not moche **Nota.**  
to prayse mekenes in abieccyon / but it is a grete ver-  
tue & selden seen mekenes in worshyp. As soone than  
as she gaue her answer / goddes sone entred in to her  
wombe / & through werkynge of the holy ghost was  
made man in very fleshe and blode taken of her body  
and not as other chyldren conceived & borne by kynde  
be shapen membre after membre / and after that the  
soule shedde in to the body / but anone at the fyrst in-  
staunce was full shapen in all membres / and all hole  
man in body and soule / but neuerthelisse full lytell in  
quantite. for after he waxed more & more kyndly as  
other chyldren done. So that at the fyrst he was full  
perfyte god & man as wyle & as myghty as he is now  
And whan this was done / Gabryell knelynge downe  
with our lady / & soone after with her rysynge vp / toke  
curteysly his leue of her w<sup>th</sup> a deuoute & lowe bowynge  
to the erth / & so banysshed away fro her with a swyfte  
flyght / & toke his waye to heuen agayne tellynge and  
certifynge the holy courte of heuen his message ful-  
fylled / and that that was done in erth. And than was  
there a newe ioye and a newe feest / and full moche  
myrth and solempnite. Afterwarde our lady fulfilled  
and enclambred with the holy ghost and in the loue of  
god more brennyng than she was before felynge that  
she had conceived / kneled downe and thanked god of  
that grete gyfte / mekely besechynge hym & deuourly  
prayenge that he wolde sende her grace & teche her so  
that all that were after to come and to be done aboute

Die lune.

Prima pars.

Ca. iij.

his blisshed sone that he myght fulfyll them & do them  
Withoute defaute. And thus moche touchynge the goss-  
pell & the procelle of the incarnacyon of Iesu Chryst.

**O**f the feest of the Annūciacyon. And of  
those thynges that befell that daye.



**T**ake good he-  
de now & vn-  
derstande how wor-  
thy this feest & this  
solempnite is / & ha-  
ue therfore a ghostly  
myght / & make a spe-  
cyall feest in thy soule  
thākyng god inward-  
ly. For suche was ne-  
uer herde before / for  
this is the solempni-  
te of the holy Trinite  
the father and sone &  
holy ghost / by whom  
this souerayne dede  
of incarnacyon was

Wrought and fulfyllid / as it is sayd before. This also  
is a specyall feest of our lady saynt Mary / the whiche  
as this daye was chosen of the father of heuen vn-  
to his dere doughter / and of the sone vnto his mylde  
mother / and of the hely gheost vnto his spouse. This  
daye is also a specyall solempnite of all the blisshed spi-  
rytes of heuen / for as this daye was begon the resto-  
rynge of theyr company and sclawshyp that fell dow-  
ne by the synne of Aueyfer. But soueraynly this daye



is a hye feest and a specyall solempnite of mankynde. For this daye was mankynde soueraynly worshyp-  
ped/in that he was vnyed & knytte to the godhede in  
Chryst without departyng. And this daye began the  
heel & the redempcyon of mankynde/and the reconcy-  
lynge to the father of heuen. For vnto this tyme god  
was wroth with mankynde for þ synne & the trespace  
of our forne fathers. But fro this tyme forth he may  
no longer be wroth/seynge his dere sone become man.  
And therfore this daye is called skylfully the plente of  
tyme to man. And so this daye oweth euer to be had in  
mynde of man and woman. For this daye was man  
made to the lykenes & the ymage of god / & set in that  
ioyfull place of paradyse / and for to haue lyued euer  
without deth / and this daye the fyrst man Adam by  
the fruyte of the tree forboden/defourmed in hym the  
ymage of god / and lost that ioyfull place / and was  
dampned to deth without endyng. But this daye the  
seconde Adam Jesu Chryst god and man resourmed  
this ymage in his incarnacyon/ & after by vertue of þ  
blyssed fruyte of his body hangynge on the tree of the  
crosse/restorynge to man blysse and lyfe euerlastynge.  
Also this daye the fyrst womā Eue through pryde as-  
sentynge to the serpent the deuyll of hell was cause of  
mānes dampnacyon. And this daye þ mayden Mary  
through mekenes/byleuynge to the aungell Gabryell  
was cause of mānes saluacyon. And so this daye man  
hath mater of grete ioye & of grete sorowe. Fyrst of the  
grete ioye/for the souerayne goodnes and grace of god  
done to hym / & also of grete sorowe for his synne / & vn-  
kyndnes done to god agaynwarde. And thus mayst þ  
haue thy cōtemplacyon of this daye/and of this feest

blyssed of Chyestes incarnacyon / & our ladyes annunciacyon. And for as moche as that blyssed gretynge of the aungell Gabryell / wher with we honour and greet our ladye euery day is grouded in this gospell / as thou hast herde before. Therfore I shall tell the somwhat moze hereof / as me thynketh to stere thy deuocyon the moze in sayenge of that gretynge Aue maria.

**A**S I conceyue this gretynge in maner as holy chirche hath ordeyned it to be sayd / hath. v. partyes / in the whiche may be vnderstande specyally the. v. ioyes of our ladye. And in those. v. ioyes fyue vertues that she had in them soueraynly aboue all erthly creatures / the whiche ben / mekenes / chastite / sayth / hope & charite. In þe fyrst parte of this gretynge that standeth in these two wordes / Hayle Mary / þe mayst vnderstande the fyrst ioye that she had in her annunciacyon of Iesu gracious conceyuyng / of þe whiche mekenes was the groude as thou hast herde before. And as these wordes Hayle Mary ben þe fyrst & the begynnyng of this gretynge / so this feest was the begynnyng of þe groude of all other. And as it was þe begynnyng of Maryes ioye & all mankynde / so is mekenes the begynnyng & the groude of all vertues. And therfore in these foresaid wordes hayle Mary / thou mayst skylfully vnderstande the fyrst ioye that she had in her annunciacyon of þe conceyuyng of her blyssed sone Iesu and that specially through the vertue of mekenes. In the seconde partye that standeth in these wordes Full of grace / may be vnderstande the seconde ioye þe Mary had in Iesus natiuite & her ioyfull beryng / in þe whiche she had soueraynly the vertue of chastite & of clen-

Aue ma-  
ria annu-  
ciatio hu-  
militas.

Et a ple-  
na natiui-  
tas casti-  
tas.



nes/ & therfore than was she full of grace in that/ that  
 she clene mayden & mother bare without sorowe/ that  
 neuer dyd woman but she all onely. In þ̄ thyrde par- **Bis tecti**  
 tye that is in these wordes/ our lord is with the/ may **Resurre**  
 be vnderstande the thyrde ioye that she had in her sone **ctio fides**  
 Iesus glorious vprysyng/ specially by the vertue of  
 stedfast fayth & true byleue. For fro his deth vnto that  
 tyme he dwelled all onely with her by stedfast byleue  
 that she had/ that all his apostles & discyples were des-  
 parted fro hym by my byleue & despayre that he was  
 god. And therfore the fayth of holy churche those thre  
 dayes stode all onely in her/ so in þ̄ tyme it myght spe-  
 cially be sayd to her/ our lord is with the/ that is to saye  
 by true fayth & byleue/ & after at his vprysyng more  
 specially by his bodily presence/ fyrst to her apperyng  
 was fulfilled/ our lord is with the. In þ̄ fourth par-  
 tye that is in these wordes. **Benedicta**  
 men/ or aboue all women may be vnderstode þ̄ fourth **tu in mul**  
 ioye þ̄ she had in the syght of her sone Iesu/ myghtyly **lieribus**  
 to heuen ascendyng/ in þ̄ whiche syght the hope that **Ascensio**  
 she had in his godhede was fully strengthened & confer- **spes.**  
 med/ seyng that other women neuer dyd/ that was  
 that parte that he toke of her in fleshe & blode bodily  
 through the myght of the godhede bozne vp to heuen/  
 and so hoppyng without drede that she shoulde folowe  
 after/ Well than myght it be sayd that tyme & now to  
 her/ blessed be thou soueraynly in women/ seyng thy  
 sone Iesu myghtyly ascendyng. In þ̄ fyfth parte/ þ̄ is **Benedict⁹**  
 blessed be the fruyte of thy wombe Iesus/ may be vnder- **fruct⁹ bē**  
 stande the last ioye that she had in her sone Iesu/ **trig tui.**  
 When he toke her vp with hym to blyss/ & there worshyp **Assumptio**  
 fully crowned her quene of heuen everlastyng/ than **charitas.**

Was her desyre & loue fulfilled / Whan she was endless  
 ly through plente of charite knytte to her blyssed sone  
 Jesu / & he to her / & so fedde with þe blyssed fruyte that  
 she coueyted no moze / for she was there through fylled  
 of al goodnes / blysse & ioye withouten ende. And thus  
 shortly in the fyue partyes of this gretynge Ave maria  
 may be vnderstande the .v. ioyes of the blyssed Mary  
 with .v. vertues that she had soueraynly in them / as  
 I haue now sayd / the whiche gretynge after þe comyn  
 vnderstandynge may be thus sayd in englyshe. Hail  
 Mary full of grace our lord is with þe / blyssed be thou  
 soueraynly in women / & the fruyte of thy wombe Jesu  
 euer blyssed be. And yf þe lyst in this gretynge spe-  
 cifye the fyue ioyes with the fyue vertues before sayd  
 thou mayst saye thus in shorte wordes. Hail Mary  
 mayden mekest grette of the aungell Gabryell in Jesu  
 gracious conceyvinge. Full of grace as mother chaste  
 without sorow or payne thy sone Jesu blyssed ber þe  
 Our lord Jesu is & was with the by true fayth at Je-  
 su ioyfull bprysynge. Blyssed be thou soueraynly in  
 women by sadde hope seynge thy sone Jesu to heuen  
 myghtyly ascendynge. And blyssed be the fruyte of thy  
 wombe Jesu in euerlastynge blysse through perfyte  
 charite the quene of heuen gloriously crownynge. Be  
 thou our helpe in nede / & socour vs at our last endynge.  
 Amen. Sythen than the processe of the blyssed incar-  
 nacyon of Jesu / and the begynnynge & mynde of the  
 ioyes of the blyssed mother Mary and the grounde of  
 saluacyon of mankynde is conteyned in this gospell  
 Missus est. as it is sayd / & as thou hast herde before  
 with grete deuocyon & ghostly desyre owest thou and  
 euery chrylten creature to here this gospell & woꝛshyp

Nota ora-  
 tionem.



**D**ie lune. **P**rima pars. **Ca. iiii.**  
 therein Jesu that so became man for our sake and his  
 blessed mother Mary. To whose worlshyp and profyte  
 of thy soule & myne this shorte treatyle is wyrtten.

**H**ow our lady wente to Elizabeth and  
 mekely grette her. **Ca. iiii.**



**A**fter the pro-  
 cesse of the in-  
 carnacion of Jesu be-  
 fore sayd / the blessed  
 mayden Marye ha-  
 uynge in mynde the  
 wordes of the aungell  
 touchynge her colyn  
 Elizabeth / she purpo-  
 sed to vylite her / & to  
 thanke god w her / &  
 also to mynyster & to  
 serue her. And so with  
 her spouse Joseph she  
 went fro Nazareth to  
 her hous besyde Je-  
 rusalem / that is the  
 space of thre score myle and fourtene / or there aboute.  
 She tarped not and letted not for the longe & dysleasy  
 waye / but anone she wente with haste / for she wolde  
 not longe be seen in open amōge folke. And so she was  
 not heuyed ne charged by the cōceyuyng of her sone /  
 as comynly ben other womē / for our lord Jesu Chryst  
 was not chargeable to his mother. Now take hede  
 how that our blessed lady quene of heuen and of erth  
 goth alone with her spouse / and that not vpon a hoys  
 seculi.

but on fote. She ledeth not With her many knyghtes  
and barons/ne the grete company of boure maydens  
and damoyfels/but sothly there goth With her a more  
better company/& that is pouerte/mekenes/& honest  
shamefastnes/they and the plente of all vertues/and  
the best of all that our lord god is With her. She hath  
a grete and a Worshypfull company/but not of the bas  
nite and the pompe of the Worlde. And What tyme she  
came & entred in to the hous of zachary/the grete his  
wyfe Elizabeth in this maner. Al heyle my dere syster  
Elizabeth. And anone herewith Elizabeth glad & ioye  
full/and lyghtned through the holy ghost role bp and  
cleped her Worthly and tenderly cryenge for ioye and  
sayenge thus. Blyssed be thou amonge all Women/&  
blyssed be the fruyte of thy Wombe. And Wherfore/or  
of What deseruyng is this befallen me/þ the mother  
of my lorde sholde come to me. &c. And so forth in the  
Wordes of the gospels. And so What tyme that our la-  
dy blyssed Elizabeth/Johan in his mothers Wombe  
Was fulfylled With the holy ghost/& also his mother/  
and not fyrst þ mother tofore the sone/but the sone ful-  
fylled þ mother through his deseruyng/in as moche  
as in hym Was more fully the grace of þ holy ghost/&  
fyrst he felte & receyued grace/for as he felt þ comynge  
and the presence of our blyssed lady saynt Mary/so he  
felte the comynge of our lorde Jesu Chryst. And ther-  
fore he Withinforth ioyed/and she spake & prophcyed  
Withouthorth. Beholde now & take good hede/What  
and how grete vertue is in þ Wordes of þ glorious vir-  
gyn Mary/in that that one pronouncynge of them is  
gyuen þ holy ghost. For she Was so fully replenyshed  
With hym/that through her mercytes and deseruyng



the same holy ghost also fylled other. Than to the Wordes of Elizabeth / Mary answered and sayd. My soule Magnificat.  
 magnifyeth our lord / and my spiryte is gladd and  
 reioyseth in god my sauour / and so forth sayenge and  
 fulfyllinge that canticle of ghostly ioyenge & louyng  
 that is Magnificat / as it is conteyned in the gospel.  
 And whan she had done / they wente to syt togyder.  
 And our lady of her souerayne mekenes set her downe  
 in the lower place at Elizabethes sete. But she anone  
 rysyng by wolde not suffre her / but toke her by / and  
 so they sat downe togyder. And than asked our lady  
 of Elizabeth the maner of her conceyvinge. And she  
 agayne of the maner of her conceyvinge / and so they  
 tolde eyther to other gladly the grete goodnes of our  
 lord / and lauded and worshypped god of eyther con-  
 cepeyon. And so in thankyng god and ghostly myrth  
 they contynued dayes & nyghtes. For our lady dwel-  
 led there the space of thre monethes / seruyng Eliza-  
 beth in all that she myght / mekely / reuerently and de-  
 uoutly as a seruaunt / forgetyng that she was goddes  
 mother & quene of all the worlde. O lord what hous  
 was that / what chambze & what bedde in the whiche  
 dwelled togyder & rested so worthy mothers / with so  
 noble sones / that is to saye / Mary & Elizabeth / Iesus  
 and Iohan / & also with them dwelled those worshyp-  
 full olde men zachary & Ioseph. This was a blyssed  
 company of men & women & of children. In this fore-  
 sayd processe of the visitacyon of our lady we haue en-  
 sample / that it is lefull & ofte spedefull deuoute men &  
 women to byspte other for edificacyon and ghostly re-  
 creacyon / & namely the yonger to y elder / so that it be  
 done in due tyme / & other lefull meanes / and also that

Nota hus  
 militatē  
 marie.

Nota bñ.

the gyftes of grace may be certyfyed to other for edify-  
 cacyon in tyme / so it be not done for bayngloze / but to  
 goddes Worshyp. Also yf we take good hede to þe Wor-  
 des of Mary & Elizabeth / all they were in lowynge of  
 themselfe / & to Worshyppynge of god / and in magny-  
 fyenge hym in all his Werkes / & tellyng his grete mer-  
 cy shewed to mankynde to sterc man to the loue & the  
 Worshyp of god. Ferthermore whan the tyme of Eliza-  
 beth was come she was lyghtned and bare childe / the  
 Iohannis whiche in token of his grete holynes our lady lyfte by  
 baptiste. fyrst fro þe grounde / & after besyly dyght & treated as it  
 longed to hym / & the chylde as vnderstandynge what  
 she was / set his eyen sadly vpon her whan she wolde  
 take hym to his mother / he turned his heed & his face  
 to her / as hauynge in her all onely his lykynge / & she  
 gladly played with hym / & louely cleped & kyssed hym  
 And here may we se þe grete Worthynes of this chylde  
 For there was neuer none other before þe had so Wor-  
 thy a berer. After on the. viii. daye as the lawe wolde  
 the chylde was circūcysed / & named Iohn by myracle  
 of god / as the gospels telleth / & the mouth & tongue of  
 zachary before closed for vntrowpge was than opened  
 and so he pphcyed sayenge. Blyssed be our lord god  
 of Israell / for he hath bysytred throught grace & made  
 redempcyon of his people / and so forth as it is contey-  
 ned in the gospels. And so in that hous these two noble  
 cantycles / that is to say Magnificat and Benedictus  
 were fyrst spoken and made. And our lady standynge  
 that tyme within some curteyne / for she wolde not be  
 seen of them that were comen to the circūcysion of that  
 chylde Iohn / lystened besyly & herde ententyfly þe cans-  
 ticle Bndict⁹ in whiche was made mynde of her blyss

B. De na  
 tiuitate. l.  
 Iohannis  
 baptiste.

Bndict⁹  
 dñs de⁹  
 israel.



Die lune.

Prima pars.

Ca. b.

sed sone Iesus / and all she keppe in her herte / as she  
that was moost wyse and full of grace. And at the last  
whā all this was done / she toke her leue at Elizabeth  
and zachary and blyssed the chylde Iohan & so wente  
home agayne to her owne hous in Nazareth. Now nota pau:  
here bethynke the & haue in mynde the grete pouerte pertatem  
of her in this goynge agayne to her owne hous. For Marie.  
there shall she neyther fynde breed ne wyne / ne other  
necessaries / and therewith she had neyther possessyon  
ne money. And Iohan she had all those thre monethes  
dwelled with them that were plentous & hauynge /  
now she turneth agayne to her owne pouerte and bare  
hous / where she behoueth to gete her lyuelode with  
her owne handes & bodyly trauayle / and hercof moche  
ought we to haue compassyon / and to be ltered to the  
loue of vertuous pouerte by the ensample of her / blyss  
sed may she euer be. Amen.

How Ioseph thought to leue pryuely our  
lady saynt Mary. Caplm. b.

**W**hat tyme that our lady & Ioseph her spouse  
dwelled togyder / and her blyssed sone Iesus  
daye by daye encreased bodily in his mothers  
wombe. At the last Ioseph seynge her grete wchylde  
and beholdynge her not ones but ofte sythes was sozry  
and gretly dystourbled made her heuy there / & turned  
away his eyen oft sythes fro her. And as in a perplexi  
te / thought what he myght best do. For on that one  
syde he sawe her lyfe so holy / & no token of synne in her  
neyther in countenance / ne in wordes / ne in dede / that  
he durst not openly accuse her of auourtry. And on that

R.

B

other syde he knewe not how that the myght cōceyue  
but by man/Wherfore he thought y he wolde pryuely  
leue her. Sothly it may be sayd of hym that is wyrtē  
in the gōspell to his praylynge/that is to saye/that he  
was a ryghtwyle man/that shewed well this dede of  
grete vertue. For sythen comynly auoutry of the wo-  
man is to the man occasyon of the moost shame/moost  
sorowe/ & as a maner of woodnes/neuer thelesse he ver-  
tuously tempred hymselfe & wolde not accuse her/ne-  
auenge hymselfe/but pacyently sufferynge y seynge  
Wronge & ouercomynge hymselfe with pyte/thought  
that he wolde priuely leue her. This is an open enlam-  
ple of reпреse to ialous men that bē so suspicuous/that  
at the leest cōtēnaūce of louely speche of theyr wyues  
with other men haue them suspecte of auoutry. Also  
yf we here take good entent/we may se bothe in Jo-  
seph & also in Mary a fructuous doctrine/how that

Nota de  
tribula-  
tione pa-  
ciēter su-  
stinēda.

B

Nota hu-  
militatē  
marie.

We shall pacyently suffre trybulacyon. And how that  
god suffreth his chōsen soules to be diseased & tempted  
for the best & to theyr mede. For Wyte ye well our lady  
was not here without trybulacyon and grete dysleasē  
What tyme she sawe her husbāde so dystourbled/ &  
neuer thelesse she suffred & helde her peas mekely/and  
kepte prey that grete gyfte of god/and chāse rather  
to be holden as wycked/vicyous & vnworthy/than she  
wolde make open y grete sacrament of god/ & to speke  
and tell thyngē y myght seme to her praylynge/boost  
or iactaūce. But here with she prayed to god y he wold  
sende remedy in this case/ & that he wold & it were his  
Wyll/put awaye fro her husbāde this trybulacyon &  
this dysleasē. And so our lord that suffreth & ordeyneth  
all thyngē for the best to cōforte of bothe sent his aun-

Nota R.



gell the whiche appered to Ioseph in his drepe & sayd  
 that he sholde not drede to take vnto hym Mary his  
 spouse / but truly and gladly dwell with her. For that  
 that she hath conceyued was not by man / but by the  
 Werkynge of the holy ghost. And so after trybulacyon  
 cometh grete ioye and comforte. In the same maner  
 it sholde fall with vs / yf we coude well kepe pacyence  
 in tyme of aduersyte / for our lord god after tempest  
 sendeth softe & mery wether / and it is no doubt that  
 he suffreth no temptacyon fall vnto his chosen but for  
 theyr profyte. Than after this reuelacyon Ioseph as-  
 ked our lady of this wonderfull conceyunge. And she  
 gladly tolde hym the ordre and the maner therof. And  
 so Ioseph dwelled and abode ioyfull with his blessed  
 spouse Mary / and with chaste & true loue so feruent-  
 ly loued her / that it may not be tolde / and besyly in all  
 thynges toke hede to her. And our lady agaynwarde  
 trustyngly dwelled w hym. And so in theyr bothe po-  
 uerte they lyued togyder with grete ghooosly myrth.  
 Therewith our lord Iesus also as recluse and clo-  
 sed in his mothers wombe the space of .ix. monethes  
 in maner of other chyldren pacyently and benygne-  
 ly suffreth and abyde the due tyme of byrthe. Forde  
 god how moche owe we to haue compassyon / that he  
 wolde for our sake enelyne to so profounde mekenes.  
 Moche ought we to desyre & loue the vertue of meke-  
 nes / & yf we wolde haue besyly in mynde how y hygh  
 lord of so grete maieste so moche lowed hys selfe / sholde  
 we neuer be lyft bp to bayne pryde and reputacyon of  
 our selfe. For of this one benefyte of so longe reclusyon  
 for our sake / we may neuer be able nor worthy to re-  
 compence hym. But neuerthelesse knowe we all this

**Nota de**  
**patiētia.**

**Nota.**

**Nota de**  
**humili-**  
**tate.**

Nota pro  
reclulis &  
religiosis

truly in herte / & With all our affection deuourly thake  
We hy / specially We that be religyous / that he wolde  
take vs fro other and graciously to departe vs fro the  
worlde. So that in this (though it be lytell) somwhat  
We yelde hym / that is to say / that We stande perseue-  
rauntly in his seruyce. For sothly this is all onely his  
benefyce of grace / & not our deseruyng / & that a grete  
benefyce & worshypfull / in that that We be not recluse  
to payne / but to grete sykernes. For We be set as in a  
hygh and stronge toure of relygion / vnto the Whiche  
the benymous arrowes of this Wycked worlde / & the  
dyssourblyng tempestes of that bytter ice may not  
attayne or come / but in our defautes & foly. But for as  
moche as bodyly enclosyng is lytell worth or vought  
Without ghostly enclosyng in soule / therfore thou that  
arte enclosed bodyly in cell or in cloyster / yf thou wylte  
be With Jesu vertuously enclosed in soule. First thou  
must With hym anenst thy selfe in thyn owne reputa-  
cyon become a chylde thzough perfyte mekenes. Also  
thou must kepe and loue scyence / not spekyng but in  
tyme of nede or edificacyon. And ferthermore or thou  
be bozne / that is to saye / or þe shewe thy selfe outwards  
ly by worde eyther by oppynyon of pfeccyon / thou must  
abyde the tyme of .ix. monethes / that is whyle thou  
arte not perfyty grounded in vertues / & in knowyng  
of goddes lawe for the nombze of the .x. commaunde-  
mentes betokeneth perfeccyon of the lawe / & therfore  
that that is lesse betokeneth impfeccyon / Wherfore as  
the childe that is bozne before his kyndly tyme is vn-  
able to thryue / so who so wyl shewe hym outward by  
wordes or by dedes holy & perfyte or the tyme that he  
be perfyty growen & shapen in vertues Withynforth

R.



he is vnable to stande as a man in tyme of tempta-  
 cyon by ghooftly strength/and to profyte of other and  
 of hymselfe/Wherfore closyng and Withdrawyng to  
 our power all our mynde fro vanite and lustes of the  
 woꝛlde/besy we be to cōferme us in clenlyneg of herte  
 to our loꝛde Jesu/that for our sake wolde be so closed  
 in the wombe of his blyssed mother Marye. Also to  
 stee us to compassyon & to suffre with Jesu penaunce  
 and dysease in this woꝛlde/We sholde consyder & haue  
 in mynde that he was in cōtynuall afflyccyon fro the  
 fyrst tyme of his concepyon vnto the last tyme of his  
 deth/spccyally and pryncypally for that he knewe his  
 father of heuen/Whome he loued soueraynly/so in vns  
 woꝛthypp of synfull men and forsaken for inawmettry  
 and mysbyleue/and of the grete compassyon that he  
 had to the soules made to his ymage so wretchedly  
 and for the moost party dampned. This was to hym  
 moze payne than his bodyly passyon & deth. For why  
 to put awaye mysbyleue and destroye this dampna-  
 cyon/he suffred that deth and that passyon. And so  
 sholde every true louer of Jesu haue compassyon and  
 be inwardly sorow/not onely for the mysbyleue of the  
 iewes and sarasyns and theyꝝ dampnacyon/but also  
 and moche moze for the wycked lyuyng of vntrewe  
 chrysten men/in so moche that sholde be to hym moze  
 passyon and ghooftly dysease whan he knewe or sawe  
 a soule peryshe through deedly synne/than the losse of  
 ony woꝛldly catell/or than his owne bodyly deth/for  
 that wyll charite. And so in this foresayd processe we  
 haue profytable doctryne and good ensample/fyrst in  
 our loꝛde Jesu of penaunce suffryng/of perfyte chas-  
 vita xpi.

Quare  
Homo ma-  
ria fuit  
despon-  
sata Jo-  
seph.

rite and true compassyon. Also in his mother Mary of profounde mekenes and pacyence in trybulacyon/ and in her husbunde Joseph of vertuous ryght wyf- nes agaynst false suspcecyon. And yf we wolde wyte why and wherto our lady was wedded vnto Joseph sythen he had not to do with her bodyly/ but she was euer clene mayden. Hereto answerynge ben thre skyl- les. Fyrst for she sholde haue cōfōrte and solace of man to her bodyly seruyce and wytnes of her clene chastite. The seconde is/ that the meruaylous byrth of goddes sone sholde be hydde and preyed fro the deuyll. And the thyrde/ that she sholde not be diffamed of auoutry/ and so as worthy the deth after the lawe & be stoned of the iewes. And thus endeth the fyrst parte of this booke that standeth in contemplacyon for the mondaye/ and fro the tyme of Advent vnto the natiuite of our lordē Iesus / whose name with his mother Mary be euer blessed withouten ende. Amen.

**O**f the natiuite of our lordē Iesus. Ca. vi.





**A**t what tyme that. ix. monethes fro the  
 concepyon of our blyssed redemptour Ies  
 sus drew to an ende / Cesar August the  
 Emperour of Rome sente out a commaun  
 dement or a heste / that all the Worlde subiecte to hym  
 sholde be descryued / so y he myght knowe the nombze  
 of relygyons / of Citees / and of the hedes longynge to  
 them that were subiecte to the Emperoure of Rome.  
 And therfore he ordeyned & badde that all men where  
 so euer they dwelled / sholde go vnto the Cite of theyz  
 fyrst byrth and propre lygnage / wherof Ioseph that

Was of the lygnage of Dauid/whose Cite Was Beth leem/toke With hym his blyssed spouse Mary/that Was that tyme grete With chylde/and Went fro Nazareth vnto that Cite Bethleem/there to be nombred amonge other as subiecte to the Emperoure. And so ledyng With them an oxe and an asse they Went all that longe Waye togyder as pooze folke/haupnge no more Worldly good but those two beestes. And What tyme they came vnto Bethleem/for the grete multitude that Was therin & same tyme for the same cause they myght gete no lodgyng/but in a comyn place bytwene two houses that Were hyled aboue for men to stande there for the rayne/& Was cleped a dyuersory They Were neded to rest in and abyde all that tyme/in the Whiche place Ioseph that Was a carpenter made them a closter and a cratche for theyr beestes. Now take here good hede/and haue in Wardly compassyon of that blyssed lady and mayden Mary/how she so yonge and of so tender age/that is to saye/of. xii. yere and grete With childe as nygh the byrth trauaylyng that longe Waye of. xl. myle and. x. or more in so grete pouerte. And yet Whan she came to the Cite aforesayd there she sholde rest/and asked herbozowe in dyuerse places Shamefully amonge vnknownen folke/all they refused them and let them go. And so for nede at the last they toke as for herbozowe that comyn place aforesayd. But now ferthermore for to speke of the blyssed byrth of Iesu/& of the cleane & holy deliuerance of his dere mother Mary/as it is Wryten in party by reuelacyon of our lady/made herof vnto a deuoute man. Whan tyme of that blyssed byrth Was comen/that is to saye/the Sunday at mydnyght goddes sone of heuen



as he was conceived in his mothers Wombe by the  
holy ghost Without seede of man / so goynge out of the  
wombe Without trauayle or sorowe / sodeynly was bp  
on hygh at his mothers fete. And anone she deuoutly  
enclynyng With souerayne ioye toke hym in her ar-  
mes / & swetely clepyng & kyllyng layde hym in her  
lappe / & With a full pappe as she was taught of the  
holy ghost Washed hym all aboute w her swete mylke  
and so Wrapped hym in the keuerchefe of her heed / &  
layde hym in the cratche / and anone the oxe & the asse  
knelyng downe layde downe theyr mouthes in the  
cratche / brythyng at theyr noses vpon the childe that  
they knewe by reason that in that colde tyme y chylde  
so symple couered had nede to be Warmed in that ma-  
ner. And than his mother knelyng downe Worshyp-  
ped & loued god in Wardly / thankynge and sayenge in  
this maner. Lorde god holy father of heuen I thanke  
the With all my herte that y hast gyuen me thy dere  
sone / & I honour y almyghty god goddes sone & myn.  
Ioseph also honourynge & Worshyppeynge the chylde  
god & man / toke the sadell of the asse & made therof a  
quylshyn for our lady to syt on / and a suppoyle to lene  
to / and so that the lady of all the Worlde in that symple  
araye besyde the cratche / hauynge her mylde mode &  
her louely eyn With her inwarde affeccyon vpon her  
dere Worth swete childe. But in this pooze and symple  
Worldey aray What ghostly rycheffe and inwarde cons-  
forte and ioye she had / may no tongue tell / Wherfore  
yf we Wyll fele the true ioye and conforste of Iesu / we  
must With hym & With his mother loue pouerte / me-  
kenes & bodyly penaunce / as he gaue vs ensample of  
all these here in this byrth & fyrst comynge in to this

**Primū de** Worlde. For of þ̄ fyrst that is pouerte/saynt Bernarde  
**pauprate** in a sermon of the natiuite of our lord/tellyng how he  
 was bozne to the conforthe of mankynde/sayth in this  
 maner. Goddes sone cōforteth his people. Wylte thou  
 knowe his people / that is of Whome spekethe Dauid  
 in the psalter & sayth. Lorde to the is belefte the pooze  
**Nota bñ.** people. And he hymselfe sayth in the gospels. Woo to  
 you ryche men þ̄ haue your conforthe here. How sholde  
 he conforthe them that haue here theyr owne conforthe.  
 Wherfore Chrystes innocency and chyldehode confor-  
 teth not ianglers & grete spekers. Chrystes wepyng  
 & teres conforthe not dyssolute laughers. His symple  
 clothynge conforthe not them that go in proude clo-  
 thyng. And his stable and racke conforthe not them  
 the whiche loueth fyrst setes and worldly worlshypps.  
 And also the aungels in Chrystes natiuite apperynge  
 to the wakyng sheperdes / conforthe none other  
 but pooze trauayllers / and to them tell they the ioye  
 of newe lyght / & not to the ryche men that haue theyr  
 ioye and conforthe here. Also as to the seconde we may  
**Secūdi** se at his byrth bothe in Chryst and in his mother pers-  
**de humi-** fyte mekenes. For they were not squeymous of the sta-  
**litate.** ble ne of the beestes/ne of hey and other suche abiecte  
 symplenes. But this vertue of mekenes bothe our  
 lord and our lady kepte perfyly in all theyr dedes / &  
 cōmendeth it soueraynly in vs. Wherfore be we about  
 with all our myght to gete this vertue/knowynge þ̄  
 without it / is no saluacion / for there is no werke of vs  
**Tertium** that may please god with pryde. As to the thyrde we  
**Corpora-** may se in them bothe / & namely in the childe Iesu / not  
**lis affli-** a lytell bodyly penaunce / of the whiche saynt Bernarde  
**ctio.** sayth thus. Goddes sone whan he wolde be bozne that



had in his owne free wyll to chose what tyme he wold  
take therto/ he chafe that tyme þ̄ was moost noyous & Bernard  
harde/ as the colde wynter/ namely to a yonge chyld Ser. ii. de  
and a pooze womans sone / that scarcely had clothes natiuita-  
to wrappe hym in/ and a racke as for a cradell to laye te diffi.  
hym in / and yet though there was so moche nede/ I  
fynde no mynde of furrez or pylches / & sythen Chryst  
that is no begyler chafe þ̄ is moost harde to the fleshe.  
Sothly that is best & moost profytable/ & rather to be  
chosen/ & who so techeth or byddeth other/ he is a false  
deceyuer/ & to be fledde & forlaken. All this sayth saynt  
Bernard/ & thus moche of these vertues at this tyme.  
Go we now ferthermore to speke of þ̄ foresayd blyssed  
natiuite of Chryst. What tyme that our lord was so  
bozne/ the grete company of aungels that there were  
honourynge & worshyppynge theyr lord god/ wente  
anone to the shepherdes þ̄ were there besyde/ aboute  
a myle fro Bethleem/ tellynge them the byrth of theyr  
sauour / & also the place therof by one of them appe-  
rynge with grete lyght/ perauenture Gabryel þ̄ was  
specyall messenger of this werke/ & therewith all that  
multytude of aungels toke vp that newe ioyfull songe/  
sayenge as the gospell telleth in these wordes. Joye  
without ende be aboue in the hyghest heuen to god/ &  
in erth peas to all men that ben of good wyll. And so  
with that ioyfull songe and moche myrth they wente  
bp in to heuen/ shewynge to theyr other felowes these  
newe ioyfull tydynges of theyr lordes blyssed byrth.  
Wherof all the court of heuen was so ioyfull and so  
glad/ that no tongue can tell/ or ony herte can thynke/  
makynge a full solempne feest/ and ful deuoutly than-  
kyng the father of heuen almyghty god/ as we may

deuouly thynke & ymagyn comen all after by ordre  
to se that louely face of goddes sone theyr lord With  
grete reuerence / Worshyppe hym and his blyssed  
mother. Hereto accordyng speke the apostle saynt  
Paul in his epyistle ad Hebreos / sayenge that Whan  
the father of heuen brought his fyrst gotten sone in to  
this worlde / he bad that all the aungels of god sholde  
Worshyp hym. Also þ herdmen after the aungels were  
passed fro them came and Worshypped this childe / tel-  
lynge openly what they herde of the aungels and his  
dere mother / as she that was soueraynly wyse & wyts-  
ty / toke good hede of all þ was done / & kepte pryncely in  
her herte all the wordes þ were spoken of her blyssed  
sone. Thus moche & in this maner we may haue in  
cōtemplacyon touchyng the processe of the blyssed nas-  
tiuite of our lord Iesus. And ferthermore touchyng  
the solempnite of this feest / & this hygh daye we shold  
haue in mynde that this daye is bozne the kynge of  
blyss and the sone of almyghty god / lord of all lordes  
and maker & gouernour of all þ worlde / whose name  
is cleped specyally pryncce of peas / for by hym was  
made the grete & endles peas / that is tolde before the  
incarnacyon / wherfore this daye the aungelles that  
songe that ioyfull songe (Gloria in excelsis deo: et in  
terra pax hominibus) as it is sayd before this daye /  
as holy chirche syngeth in the masse / after the pro-  
phcy of Elay. A chylde is bozne to vs that is lyke to  
vs in his manhode / and a sone is gyuen to vs that is  
euen to the father of heuen in his godhede. Also this  
daye the sone of ryght wysnes that was fyrst vnder  
cloude / spredde openly his beames of mercy / and the  
lyght of his grace in all the worlde. And so this daye



Was seen that blisfed newe syght that neuer was seen  
 befoze in erth / that is to saye / god almyghty in mānes  
 lykenes. This daye also befell those two kyndes that  
 passeth all kyndes & all mānes Wytte / y<sup>e</sup> Whiche may  
 all onely be conceyued thzough true byleue / that is to  
 saye / that god is bozne of a mayden Withouth sorowe oz  
 blemyshtyng of her maydenhede hath bozne a childe  
 Wherfoze this day had she the seconde souerayne ioye  
 in felyng done in dede that she gaue sayth to / spoken  
 befoze & behyght of the aūgell of her cōcepyng. And  
 so to all mankynde this daye is of grete ioye & a grete  
 feest / bothe of god & of his blyssed mother Mary / as it  
 is sayd befoze in the feest of the incarnation / for all the  
 skylles y<sup>e</sup> there were sayd began / & here moze playnly  
 fulfylled / ioyne y<sup>e</sup> to this & than it wyll shewe playnly.  
 In tokē & in wytnes of this wonderfull byrth agaynst  
 kynde at Rome that daye out of a tauerne sprange a  
 Welle of oyle / and in the same Cite an ymage of golde  
 Within a temple that Was called y<sup>e</sup> euerlastyng temple  
 of peas / for as moche as it Was prophcyed that  
 it sholde neuer fall downe tyll a mayden bare a sone /  
 this daye fell downe bothe togyder anone as Chryst



vita xpi.

Was bozne / in the Whiche place is  
 now made a chirche in the worshyp  
 of god and our lady saynt Mary /  
 Whose name With her blyssed sone  
 our lorde Iesus blyssed be now and  
 cuer Withouthen ende. Amen.

**C** Of the circūcyspon of our  
 lorde Iesus.

Ca. vii.

f



At the eyght daye that þe chylde was borne  
 he was circuncysed after the byddyng of the  
 lawe. And so on this day two grete thinges  
 were done / that we ought to haue deuout-  
 ly in mynde. The first is / that the blyssed name Iesus  
 that euer was without begynnynge gyuen to hym of  
 the father of heuen / and also of the aungell cleped and  
 tolde oꝝ he was conceyued. This daye was openly des-  
 clared and named / and he therewith specyally cleped  
 Iesus / that is as moche to saye as sauour / and this  
 name reasonably is aboue all names. For as þe apostle  
 Peter sayth / there is none other name vnder heuen  
 in the whiche we ought to be saued. Of the whiche  
 name and grete worthynes and vertue therof saynt  
 Bernarde speketh deuoutly by processe that shall be  
 sayd after. The seconde thyng þe was done this daye  
 worthy to be had in mynde / is that this daye our lord  
 Iesus began to shedde his precyous blode for our sake /  
 he began betyme to suffre for vs / & he that neuer byd  
 synne began this daye to bere payne in his tender and  
 swete body for our synne. Moche ought we to wepe &  
 haue compassyon with hym / for he wepte this daye  
 full soze. And so in these grete feeltes & solempnytees  
 we sholde make moche myȝth / and be ioyfull for our  
 hecle / and haue inwarde compassyon & sorowe for the  
 paynes and anguysshes that he suffred for vs. For as  
 it is sayd befoze / this daye he shedde his blode / whan  
 that after the right of the lawe his tender flesshe was  
 cutte with a sharpe stonen knyfe / & so the yonge childe  
 Iesus wepte kyndly for the sorowe that he felte there  
 in his flesshe / for without doubtte he had very flesshe &  
 kyndly suffrable as haue other chyldzen. Shold we not

Bernard  
 sup can.



than haue cōpassyon of hym. yēs sothly / & also of his  
 dere mother / for Well may we knowe þ̄ whan she sawe  
 her louely chyld wepe / she myght not withholde we-  
 pyng. And than may we ymagyn & thynke how that  
 lytel babe in his mothers lappe seynge her wepe / put  
 his hande towarde her face / as he wolde þ̄ she sholde  
 not wepe. And she agaynwarde inwardly stered and  
 hauynge compassyon of the sorowe and the wepyng  
 of her dere sone / with kyssynge and spekyng confor-  
 ted hym as she best myght. For she vnderstode well  
 by the inspiracyon of the holy gheost that was in her  
 the wyll of her sone / though he spake not to her / and  
 therfore she sayd. Dere sone yf thou wylt that I cease  
 of wepyng / cease thou also of wepyng / for I may not  
 but wepe what tyme I se the wepe. And so through  
 the compassyon of the mother the childe ceased of sob-  
 byng and wepyng. And than his mother wyppynge  
 his face and kyssyng hym / & puttyng the pappe in to  
 his mouth / comforted hym in all the maners that she  
 myght. And so she dyd as ofte as he wepte. For as we  
 may suppose he wepte ofte sythes as other chyldren do  
 to shewe the wretchednes of mankynde that he verily  
 toke / and also he hyd hym fro the deuyll that he sholde  
 not knowe hym as for god. And thus moche suffyseth  
 to be sayd at this tyme of the circūcysyon of our lord  
 Iesu. But now in tyme of grace ceareth this circūcys-  
 syon of the olde lawe / & we haue in the stede bapty-  
 sm / ordeyned by our lord Iesu Chryst / that is the sacra-  
 ment of more grace & lesse payne. But for that bodyly  
 circūcysyon we shall haue ghostly circūcysyon / that  
 is cuttyng awaye all superfluous thynges fro vs that  
 dyspolet to synne / & holdyng with vs as in affectyon

Causa  
 plorat⁹  
 Christi.

onely that is nedefull to vertuous lyfſge. For he that  
 is truly poore is vertuously circumcysed / the Whiche  
 circumcyſon the apoſtle teacheth in theſe wordes / When  
 he ſayth / that we hauynge meet and drynke and cloth  
 we ſholde holde vs payed. Alſo this ghofly circum-  
 cyſon nedeth to be in all our bodyly wyttes / as in  
 ſeynge / herpynge / touchynge and other / that is to ſaye  
 that we in all theſe eſchewe ſuperfluyte and kepe ſcar-  
 cete / and namely in ſpekynge. For moche ſpeche with-  
 out fruyte is a grete vyce and dyſpleaſynge vnto god  
 and good men / and a token of an vnſtable and dyſſo-  
 lute herte / as agaynwarde / ſeylence is a grete vertue  
 and for a grete cauſe of goodnes ordeyned in religyon.  
 Of the Whiche vertue dyuerſe clerkes do ſpeke / that  
 we ſhall paſſe ouer at this tyme / and thus endeth this  
 chapytre.

Of the Epyphany / that is open ſhewynge  
 of our lord Jeſu Chryſt.

Ca. viij.

**W**as touchynge this ſolempne daye &  
 worthy feſt / we ſhall vnderſtande that  
 there is no feſt that hath ſo moche dy-  
 uerſe ſeruyce in holy churche belongynge  
 therto / as this feſt hath / not for it is  
 moze worthy than other / but for bycauſe many grete  
 thynges befell and were done on this daye / ſpecially  
 touchynge the ſtate of holy churche. As fyrſt vnder-  
 ſtandynge that holy churche here in erth ſtandeth in  
 two maner of people / that one is of them that comen  
 of the iewes that had Moyses lawe and were circum-  
 cyſed / that other is of the remenaunt that were not





circūcyſed and were called gentyles. This daye that **Primum**  
 is to ſaye the thyrtyenth daye fro the natiuite/ **factum.**  
 tynge that ſame daye the blyſſed chylde our lord Jeſ  
 ſus ſhewed hymſelfe as god and man/ ſpecyally to the  
 kynges that were of the gentyles. And in theyr per  
 ſone our mother holy churche now chryſtened is prync  
 eypally gadred of þy multytude of gentyles/ was thus  
 receyued of our lord god to true byleue. For the daye  
 of his natiuite he appered and ſhewed hym ſpecyally  
 vnto the iewes in the perſone of herdmen/ the whiche  
 iewes for the moost party receyued not goddes worde  
 and byleue. But this daye he ſhewed hym to the gens  
 vita xpi.

Secūdu  
factum.

Tertium  
factum.

Quartū  
factum.

Contem-  
platio.

tyles/ of Whome We comen that ben now his chosen  
chirche/ Wherfore this feest is speccally and properly  
the feest of holy chirche of true chrysten men. The se-  
conde thyng that was done this daye touchynge ho-  
ly chirche/ is that she was this daye ghostly wedded  
to Chryst & truly knytte to hym by the baptym that he  
toke this daye. xix. yere complete. For in the baptym  
ben soules wedded to Chryst/ and the cōgregacyon of  
chrysten soules is called holy chirche/ & With baptym  
is washten and made clene of the fylth of synne and  
clothed newe in vertues. ¶ The thyrde is/ that same  
daye. xij. monethes/ that is for to save/ a yere after the  
baptym of Chryst he wrought the first myracle at the  
bydale/ turnynge Water in to Wyne/ by the Whiche  
is vnderstāde also the ghostly bydale of holy chirche.  
¶ The fourth thyng that befell that daye/ is as saynt  
Bede sayth/ that on that same daye a yere after our  
lorde Jesu Chryst wrought that grete myracle/ as ses-  
dynge a grete multytude of people With a fewe lounes  
and a fewe fysshes/ but the first thre ben reherfed this  
daye in holy chirche/ & not the fourth. Loo how wor-  
shypfull this daye is/ the Whiche god chafe speccally  
to worshyp therein soo many grete and wonderfull  
thynges/ Wherfore holy chirche consyderynge so ma-  
ny grete benefytes done to her this daye of her ghost-  
ly spouse Jesu Chryst/ by Waye of due kyndnes ma-  
keth grete myrth and solempnite on this daye. But  
for as moche as pryncypall and moost speccall the so-  
lempnite of this daye standeth in the mynde of & fyrst  
that is the worshyppynge of the kynges/ and theyr of-  
frynge to Jesu. Therfore speke We ferthermore of the  
contemplacyon therof/ leuynge the remenaūt at this



tyne. And so ymagyn we and set we our mynde and our thought as we were present in the place where this was done at Bethleem beholding how these thre kynges came with grete multytude and a woꝛshypfull company of lordes and other seruauntes / and so by token of the sterre fyrst ledynge and after restynge vpon that place that the chylde Iesus was in / there they alyghted downe of the dromedaryes that they rode vpon / befoze that symple hous & maner of stable in the whiche our lord Iesus was bozne. And our lady than herynge grete noyse and sterynge of people / anone toke her swete chylde in to her lappe. And they comynge in to that hous / as soone as they sawe the chylde they kneeled downe and reuerently & deuoutly honoured hym as kyng & woꝛshypped hym as god. Lorde god how grete and how sadde was theyr sayth and byleue / that suche a lytell childe so simply clothed founde w so pooze a mother / in so abiecte a place wout cōpany / without meyny / & without all woꝛldly araye sholde be very god & kyng & lord of all þ woꝛlde. And neuerthelesse they byleued sothfastly bothe two / this was a grete goodnes of our lord god / ordeynynge suche sozeleders & suche beginners of our byleue / & so it behoeth to be. Ffurthermoze touchynge þ processe we may thynke how þ kynges after the fyrst honourynge of þ chylde spake w his mother reuerently of þ cōdyngs of hym / in what maner he was cōcepyed & bozne / & so of other þ they desyred to knowe. And she mekely answerynge / tolde them of all as it neded / & they gpyunge full credence and byleue to all that she sayd. And for as moche as they were clerkes & men of grete wysoome / therfoze we may suppose that they coude þ language

Nota.

of Hebrew & spake in that tongue that was the mothers tongue of our lady and all iewes. Now take we here good entent to þ maner of spekyng in bothe parties. First how reuerently & how curteously they speke and aske theyr questyons. And on that other syde how our lady With a maner of honest shamefastnes holdinge downe her eye towarde the erth speketh and answereth sadly and shortly to theyr askynges / for she hath no lykynge to speke moche or to be seen. Nevertheless our lord gaue her strength & spereyall conforte to speke more homely to them / by cause that they represented holy churche that was than to come of the gentyles / as it is sayd before. Beholde also the chyld Jesus how he speketh not / but standeth With a maner of sadde semblaunt & gladde chere / and as he vnderstode them louely lokynge vpon them / & they haue grete lykynge in the syght of hym / not onely ghostly in soule of his godhede as illumyned and taught of hym / but also in his bodily syght withoutforth / for as Dauid wytnesseth he was fayre and louely in body before all mennes sones. And so when they were grete ly confort by hym / they made theyr offryng to hym in this maner as we may suppose / they opened theyr cofers With theyr treasour / and spredynge a tapet or a cloth before the chylde set out our lord Jesus / they layde there vpon / & offred echone of them golde / encense / & myrr and that in grete quantite / namely of golde / for els as for a lytell offryng it had not neded them for to haue opened theyr treasour (as the gospell sayth) but theyr amoners or theyr treasourers might lyghtly haue had it in hande & taken it them / but therfore þ gyftes & the quantytees were grete by reason / as it is sayd. And



Whan they had thus offred & layd they: gyftes before hym / that reuerently & deuoutly fallynge downe they kyssed his fete / and than perauenture the childe full of wysdome for to comforte them more & strength them in his loue gaue them his hande to kyss / & after blyssed them therewith / & so they reuerently enclynnyng & also takynge they: leue at his mother & Joseph with grete ioye & ghostly myrth (as the gospell sayth) turned agayne to they: owne countree by an other waye. What these thre gyftes offred of the kynges betoken ghostly and many other thynges that the gospell telleth / as it is expownd by holy doctours / is suffyciently & fully wyrtē in other places / wherfore we passe ouer all that here. But what hope ye was done with that golde of so grete pryce / whether our lady reserued it & put it in treasour / or elles bought therewith landes and rentes / Maye god forbide / for she that was a persyte louer of pouerte toke no hede of worldly goodes / but what she lounge pouerte & vnderstandynge her blyssed sonnes wyll / not onely through his inspiracyon techynge her in soule withynforth / but also by shewynge his wyll withoutforth that he loued no suche rycheesse / perauenture turnynge a waye ofte tymes his face fro þe golde or spyttynge ther vpon. Within a fewe dayes & shorte tyme she gaue it all to pooze men / for þe keepynge therof that tytel tyme was to her but a grete burchen & heuy charge / & that semeth well / for she made her so bare of money / that whan she sholde go to the temple for to be purysed / she had not wherwith to bye a lambe for to offre for her sone / but onely bought turtels or douues of tytell pryce / that was the offrynge of pooze folke after the lawe. And so we may reasonably byleue that

*Nota de  
pauper-  
tate.*

the offrynge of the kynges was grete & ryche / & that  
 our lady lounge pouerte and full of charite gaue it in  
 haste to poore men / as it is sayd. So þ here is shewed  
 a grete pꝛecony & worthy ensample of pouerte. Also yf  
 we here take good hede / we may se open ensample of  
 perfyte mekenes / for there be many that holde them  
 selfe lowe & abiecte in theyꝝ owne herte / and be not ele-  
 uate by pryde as in theyꝝ owne syght / but neuerthe-  
 lesse they wolde not be holden suche in other mennes  
 syght / ne may not suffre to be despyled oꝝ scorned of  
 other / & also they wolde not that theyꝝ vnworthynes  
 & theyꝝ defautes were known of other / lest they shold  
 be despyled and reproued of them. But thus dyd not  
 this daye that chyld Jesus lorde aboue all other / for  
 he wolde that his lownesse were known & abiectyon  
 were known & seen to his & to other / & that not to sym-  
 ple & fewe / but to grete & many / that is to saye / to kyn-  
 ges & lordes & theyꝝ meyny with other. And also that  
 is moꝛe to wonder in suche case & tyme / in the whiche  
 by reason it was moche to drede / that is to saye / lest  
 they comynge fro so ferre & syndynge hym that they  
 sought the kyng of iewes. And whome they trowed  
 almyghty god layenge in so symple araye / & so grete  
 abiectyon / by that symple syght supposynge them des-  
 ceiyued and holden them selfe as folles sholde go a waye  
 without deuocyon & byleue. But not for thy þ mayster  
 of mekenes & louer of symplenes leste not to fulfill the  
 perfeccyon therof / gyuyng to vs ensample that we  
 sholde not go fro the grounde of true mekenes / by co-  
 lour of ony semelynes / profyte oꝝ good / but þ we shold  
 lerne to wyll for to appere and be seen symple and ab-  
 iecte in the syght of other / that vertue of perfyte mekes

Nota de  
 perfecta  
 humilitate.

Nota.



Die lune.

Prima pars.

Ca. ix.

nes he graunte vs through his grace þ̄ so wolde meke hym for our sake our blyssed lord Iesus. Amen.

**D**E mora dñi apud presepe continetur in proximo capitulo/ excepta meditatione de ministerio suo et solitudine circa puerum Iesum de quibus poterit quis feliciter meditari.

Of the purgycacyon of our lady  
saynt Mary.

Ca. ix.



fter the tyme the kynges had perfourmed theyr offrynge & were gone home agayne in to theyr owne countree as it is sayd/ yet stode that worthy lady of all the worlde in that symple herborowe with her blyssed sone Iesu & her husbände that holy olde man Ioseph at the racke pacyently abydyng vnto the .xl. daye ordeyned by the lawe purgycacyon/ as she were an other woman of the people defouled through synne/ & as the chylde Iesus were onely man & not god/ nedy to kepe the obseruance of þ̄ lawe. But why hope we þ̄ they dyd thus. Sothly for ensample to vs/ shewyng the true waye of obedyence. And for they wolde no synguler prerogatyue/ they kepte the comyn lawe as other dyd. But thus done not many that lyue in comyn congregacyon/ þ̄ whiche desyre to haue specyall prerogatyues/ and therby wyll be seene more worshipfull than other and synguler aboue other/ but this suffreth not true mekenes. Whan the forty dayes were comen of her purgycacyon after the lawe/ than wente our lady with her sone Iesus and Ioseph/ & toke the waye fro

Contem-  
platio.

Bethleem vnto Iherusalem/ that is aboute. v. or. vi.  
myle/ there to present the chylde and offre hym to god  
in the temple/ after that it is Wryten in y<sup>e</sup> lawe of god.  
Now let vs go here with them by deuoute contem-  
placion/ and helpe we to bere that blyssed burthen the  
chylde Iesus in our soule by deuocyon / and take we  
inwardly good entent to all that shall be here sayd &  
done. For they are full deuoute. In this maner than  
they berynge and bryngynge the chylde Iesus vnto  
Iherusalem/ and the lord of the temple in to the tem-  
ple of god/ at the entre therof they bought two turtels  
or elles two doune byrdes to offre for hym as the ma-  
ner was for pooze folke. And therfore the gospell spe-  
keth not of a lambe / that was the comyn offrynge of  
ryche men / in token that they were with the poozest  
folke. And herewith that ryght wyse man Symeon  
ladde in spiryte by the holy ghost came in to the tem-  
ple to se that he had longe tyme desired Chryst goddes  
sone/ after the behest & answere of the holy ghost. And  
anone as he came & had the syght of hym/ knowynge  
hym by spiryte of prophesy/ he kneled down & deuout-  
ly honoured and worshypped hym as he was in his  
mothers armes borne / and the chylde blyssed hym/  
and lokynge vpon his mother bowed towarde hym/  
in token that he wolde go with hym. And so the mo-  
ther vnderstandynge the chyldes wyll/ & therof wou-  
drynge/ toke hym vnto Symeon. And he with grete  
ioye and reuerence clepyng hym in his armes / rose  
bp blessing god/ sayenge with gladd spiryte. Lorde  
I thanke the/ for now y<sup>e</sup> lettest thy seruant after thy  
wordes in peas. For why/ I haue seen & beholde with  
myne eyen thy blyssed sone our sauoure. And after-



Warde he prophceyed of his passyon and of the sorowe  
therof that holde as a swerde perce and wounde the  
mothers herte. Here with also that worthy Wydowe  
Anne the prophetesse came to them in to the temple / &  
Worshyppe the chylde she prophceyed of hym also  
and spake of þy redempcyon that was to come by hym  
to mankynde. And the mother wondrynge of all these  
wordes / kepte them by good entent priuely in her herte.  
And than the chylde Jesus stretchynge his armes  
towarde his mother was betaken her agayne. After-  
warde they went in maner of processyon towarde the  
awter with the childe / the whiche processyon is presen-  
ted this daye in all holy churche with lyght brēynge  
to goddes Worshyp. And than they wente in this ma-  
ner. Fyrst the two Worshypfull olde men Joseph and  
Symeon gone before ioyfull / eyther holdynge other  
by the handes / and with grete myrth syngeynge and  
sayenge. Lorde god we haue receyued this daye thy  
grete mercy in myddes of thy temple. And therfore af-  
ter thy grete name / so be thy louyng and thy Worshyp  
vnto the ferthest ende of all the worlde. After them fo-  
lowed the blyssed mother and mayden Mary berynge  
the kyng of heuen Jesus / and with her on that one  
syde goth that Worshypful Wydowe Anne with grete  
reuerence and vnspekable ioye louyng & praylynge  
god. This is a solempne and Worshypfull processyon  
of so fewe persones / but grete thynges betokenynge  
and representynge. For there ben of all states of man-  
kynde some / that is to saye / of men & women / olde and  
younge / maydens and Wydowes. Ferthermore when  
they were come to the awter of the temple / the mother  
with reuerence knelynge downe offred her swete sone

Suscep-  
tus de<sup>r</sup>.

Nota ob-  
lationem  
Jesu.

to the father of heuen / sayenge in this maner. Take  
now byest father your dere sone / Whome I offre here  
to you after the byddyng of your lawe. For he is fyrst  
borne of his mother. But god father I beseeche you þ  
ye gyue hym to me agayne. And than she rysynge vp  
lyfte hym on the awter. O lord god what offrynge is  
this. Sothly there was neuer none sythen suche an  
other fro the begynnynge of the worlde / ne shall neuer  
after vnto the ende. Now take we here good hede how  
the chylde Iesus sate vpon the awter as it were an  
other chylde of the comyn people / & with a louely face  
and sadde chere loketh and beholdeth vpon his dere  
mother and other that there were present pacyently &  
mekely abydyng what they wolde do with hym / and  
therewith were brought the preestes of þ temple / & the  
chylde lord of all the worlde was bought agayn as a  
seruaunt for. v. pengs that were called cycles / a maner of  
money after the lawe as other. And whā Ioseph had  
payed that money for hym / the mother our lady toke  
agayne with full gladd wyll her blyssed sone / & after  
she toke the foresayd byrdes of Ioseph / and knelynge  
downe and lyftrynge vp deuoutly her eyen vnto heuen  
holdynge them in her handes offred them / sayenge  
thus. Almyghty & mercyfull father of heuen vnder-  
songe ye this lytell gyfte & offrynge / & the fyrst gyfte  
that your lytell chylde this daye presenteth vnto your  
hygh maieste of his symple pouerte. And therewith  
the chylde Iesus puttynge his handes to the byrdes  
and lyftrynge his eyen to heuen spake not / but shewed  
countenaunce of his offrynge with the mother / & so they  
layde them vpon the awter. ¶ Now here take hede  
what they are that thus offreth / that is to saye / the



mother & the sone. Crowe we whether that offerynge though it were lytell myght be forsaken. Nay god forsyde. But we shall fully crowe that this was by angels presented by vnto the courte of heuen. And there of the father of heuen full gladly accepted / so that the blyssed company of heuē there throughe was reioyced and gladded. After this was done & so the lawe fully kepte as it is sayd in all that that longed to the chyldre fro his byrth vnto this tyme our lady with her blissed sone & her spouse Joseph toke the waye fro the Cite of Ierusalem homeward vnto Nazareth. But by the waye she vlytyed her colyn Elizabeth / desyrynge also to se her sone that she loued sprecyally. And what tyme they mette togyder they made grete ioye / and namely Elizabeth whan she sawe þe blyssed syght of the childe by vertue of whome in her fyrst concepyon Iohn in her wombe reioyced / and she also replenysshed with the holy ghoost. Also the chyldren Iesus and Johan whan they were brought togyder / they kyssed eche other louely with laughynge chere & makynge moche myrth togyder. But Johan as vnderstandynge his lord / had hym alwaye in countenance as with reuerence to hym. And what tyme they had rested them there certayne dayes / our lady with her chyld & Joseph wente forth on theyr waye towarde Nazareth / as to theyr home & rest. But yet befell no rest to them / as it shall be shewed here after. Now yf we take good entent to the foresayd processe / & how longe tyme they haue layen out of theyr owne hous in so grete pouerte and symplenes / by reason we sholde be stered to compassion / and to lerne by ensample of them mekenes / pouerte / and buxomnesse / that were openly shewed

De visita  
tione Eli  
zabeth et  
Johānis

Die martis.

Prima pars.

Ca. x.

Nota de  
re nati-  
uitatis  
dñi.

Nota de  
uotā ob-  
seruatio-  
nem.

in theyr symple dwellynge / in theyr pooze offrynge / &  
in the lawe keepyng. And ferthermore as wooldy men  
make bodyly myrth in this tyme fro the natiuite vnto  
to the feest of the purificacyon / that is called Candel-  
masse / so sholde eche deuoute soule in this tyme spe-  
cially with deuocyon and ghostly myrth in soule wor-  
shyp and honour that blyssed chyld Jesus & his mo-  
ther Mary / bysytynge them by cōtemplacyon & some  
deuoute prayer / at the leest ones on the daye as they  
seen in spiryte our lady with her childe layenge at the  
racke / hauynge therewith in mynde the mekenes / the  
pouerte / and the buxomnesse of them / as it is sayd /  
louynge them and keepynge them vertuously in dede.  
Amen. ¶ And thus endeth the fyrst parte of this pre-

sent booke in cōtem-  
placion for the mon-  
daye.

¶ Of the fleynge of  
our lord Jesus into  
Egypte. Ca. x.



¶ When our la-  
dy & her chil-  
de Jesus wente to-  
ward Nazareth as  
it is sayd before / not  
knowynge yet the  
preuy counseyle of  
god hereof that he  
rode the kynge pur-



posed to see the chyldre Iesus. The aungell of god appeared to Ioseph in his slepe / byddyng that he sholde flee in to Egypte with the chyldre and his mother / for Herode wolde seke the chyldre to slee hym. And anone Ioseph wakynge of his slepe called our lady and tolde her these harde tydynges. And she in haste toke by her dere sone and began to go / for she was full soze agast of these wordes / & she wolde not that she myght be seeme negligent in the keepynge of hym / wherfore anone in that nyght they toke theyr waye towarde Egypte / & so fledde that grete lord the pursuyng of his seruante ye more properly the deuylls seruante / trauallynge with hym his yonge & tender mother & that olde man Ioseph by a nyuous waye & a harde that was not inhabited / and also a waye that is longe / that is to saye after the comyn sayenge the space of. xliiij. or. xlv. dayes journey of a comyn tēer / perauenture to them it was traualle of two monethes or more / and that waye as it is sayd was by that deserte in the whiche the chyldren of Israell ladde out of Egypte dwelled. xl. yere. Forde how dyd they there of theyr lyuelode / or where rested they & were herborowed in the nyghtes. For in that waye fōūde they seldome any hous. Here ought we to haue inwardly cōpassyon of them / & not be loth or thynke traualous to do penaunce for our self / sythen other toke so gretly and so ofte traualle for vs / namely they that were so noble and so worthy. Also in this processe (yf we take good hede) we may se many good examples & notable doctrynes to vs. First yf we take good hede how our lord Iesus toke in his owne person some somtyme prosperite & welthe / & somtyme aduersite & woo. We shold not be sterred to impacynce what

Quatuor  
notabilia  
Primum  
Patiētia  
inter pro  
spera et  
aspera.

tyme that it befall to vs in þ same maner / but in tyme of temptacyon & dysconforte abyde With pacyence the tyme of prosperite and of cōforte / and so agaynwarde on that other syde. And yf thou Wylt se ensample here of in Iesu. Aoo fyrst in his byrth he was magnyfyed of the herdmen as god / and honoured & woꝛshypped of them as god / & With grete ioye. And soone after he was circūcised as a synfull symple man With sorowe. ¶ After þ kynges comynge to hym woꝛshypped hym soueraynly bothe in theyꝝ persones and grete gyftes / and yet dwelled he styll in that stable amonge beestes in pouerte / wepyng as an other chylde of a symple man. After he was presented in the temple With ioye and grete thynges were propheryed of hym as of god almyghty. And now he is bydden of þ aūgell to flee fro Herode in to Egipte / as he were a pooꝛe man Without myght. And so ferthermoze in all his lyfe prosperite & aduersite were medled togyder / to ensample and te- chyng of vs. For he sendeth vs dyuers cōfortes to lyst bp our hope that we fall not by despayre / & ther With he sendeth vs tribulacyons & dyscōfortes to kepe vs in mekenes / that therby knowynge our owne wretched- nes we stande alwaye in his drede. ¶ The seconde lesson that we may lerne in this proceſſe / is touchynge the benefytes & the specyall confortes of god / that he þ fe- leth them specyally be not therby elcuate in his owne syght / as holdyng hym moze woꝛthy than other that haue them not. And also he that feleth not suche spe- cyall gyftes oꝛ confortes / be not therfore cast downe by sorowe oꝛ anoye to hym that hath them. For as we se here the aungelles apperynge and spekyng of the chylde were to Ioseph / and not to our lady / and yet

Secūdu  
#umili-  
tas.



neuerthelesse was he lesse in meryte and moche more  
 vnworthy than she. Also here we may lerne/that he  
 seeth suche specyall gyftes of god/though he haue  
 them not alwaye as he wolde & after his desyre/that  
 there throughe he grutche not/ne be not heuy by vn-  
 kyndnes agaynst god. For not withstādyng that Jos-  
 eph was so nygh and acceptable to god/neuerthelesse  
 the apperyng of the aungelles and the reuelacyons  
 were not done to hym openly and in wakyng/but in  
 maner of dremes and in his slepyng. The thyrde no-  
 table thyng that we haue ensample of here/is how  
 that our lord suffreth his derlynges to be dysleasid  
 here throughe persecucyons and trybulacyons/& that  
 sheweth well here in Mary and Joseph/what tyme  
 they knewe y chylde sought to be slayne/what myght  
 they here more sorowfull. For though it so were that  
 they knewe & wist well that he was goddes sone/ne-  
 uerthelesse the sensualite & the reason of them myght  
 kyndly be dysflourbled & meued/that is to saye/in this  
 maner. Lorde god father almighty/what nede is it to  
 thy blyssed sone that here is to flee/as thou myghtest  
 not defende hym from his enemyes/& kepe hym safe  
 here. And also they trybulacyons & dysleasid was in so  
 moche y more/that them behoueth to go in to so ferre  
 a lande that they knewe not/& that by harde wayes  
 and noyous/sythen they were so moche vndisposed to  
 goyng & traauayling/our lady for her youth and ten-  
 dernes/and Joseph also for age and feblenes/and also  
 the chylde that they sholde bere & cary was vnnethes  
 two monethes olde/and yet herewith they went in to  
 that lande/in the whiche they as poore & vnknewen  
 had not to helpe them selfe with. All these dysleases

**Tertium  
 Tribula-  
 tio electo-  
 rum.**

Quartū.  
Benigni-  
tas erga  
inimicos

Write to them mater of grete trybulacyon & afflyccyon  
and therfore thou that suffrest here trybulacyon/kepe  
ther in pacyence/ & loke not to haue hereof pzeuylege of  
hym that wolde not take it hymselfe / ne gyue it his  
mother. The fourth notable thyng that we may con-  
syder here/ is the grete benigneite & mercy of our lord.  
for there as he myght anone in a moment haue de-  
stroyed his enemyes that pursued hym/ yet wolde he  
not/ but benignely & swetely he chase rather to flee and  
gyue stede for the tyme to y malyce & the woodnes of  
that wycked Herode/ than to be auenged as he myght  
rightwysly of hym/ & this was a profoūde mekenes &  
a grete pacyence. In the same maner sholde we do/  
that is to saye/ not wysfully withstande and seke ven-  
geaunce of them that do wronge & pursue vs/ but pa-  
cyently for the tyme forbere them & flee theyr malyce/  
and more ouer specially praye for them as god teche-  
th vs. Also in an other place of y gospell to do to our ene-  
myes as we wolde be done to. fferthermore as to the  
processe of the sleynge of Iesu with his mother & Jo-  
seph. Whan they came to Egypte / anone at the fyrst  
entre all the maynettes of that lande fell downe / as  
it was prophcyed before by the prophete Esaye. And  
than went they to a cite of that lande that was called  
Hermopolis or Limopolis/ and there they hyred them  
some symple hous where they dwelled. bi. yere as pil-  
grymes & straūgers pooze & nedye. Here may we take  
good hede & deuoutly ymagyn & thynke of the maner  
of lyuynge of them in that straunge lande/ & how our  
lady wrought for her lyuelode / that is to saye/ with  
the nedle sowynge & spynnyng as it is wyrtē of her  
And also Joseph werkynge in his crafte of carpentry



And now the blyssed chyldre Iesus after he came vnto the age of fyue yere oz there aboute / Wente on theyr erandes & halpe in that he myght as a pooze chyldre to them / shewynge in all his dedes buxomnesse / lownesse and mekenes. And sythen them behoued to gete theyr lyuelode in that maner With theyr trauayle / and per-  
 auenture With represe ofte sythes of them that they dwelled amonge / as it falleth comynly to straungers and also With shame. What hope We of her houlsholde as of beddynge / clothyng / and suche other necessa-  
 ryes / Whether they had in this superfluyte oz curyos-  
 site. Nay Without doubte / they that loue perfyte po-  
 uerte Wolde not haue (though they myght) that is cō-  
 trary to pouerte / as superfluite and curyosite / and na-  
 mely touchynge curyosite. Crowe We that our lady in her sowynge oz other maner Werkynge made cu-  
 ryous Werkes as many folke done. Nay god forbede.  
 For though they Werke suche curyosytees that take  
 no hede to lese the tyme / she that was in þe nede myght  
 not / ne Wolde not spende the tyme in bayne / as many  
 done namely in these dayes. For this vyce of curyosite  
 is one of the moost perylloust vyce that is / & that by  
 many skylles may be shewed. fyrst by lesyng of tyme  
 that is ordeyned to the worshyp of god. For suche cu-  
 ryous Werke occuppeth moche more tyme than Wolde  
 other playne & symple Werke do that Were suffysaunt  
 to the nede / and that is a grete shame and contrary to  
 goddes Wyll. The seconde harme that cometh of cu-  
 ryosite / is cause and mater of bayne ioye to the Wer-  
 ker. As What tyme a man maketh suche a curyous  
 Werke / ofte loketh he thereon With lykynge / and thynk-  
 eth and ymagyneth in his ghoost besyde. Also What

*Nota bis-  
 cium cu-  
 riositatis*

*Prima  
 ratio.*

*Secūda  
 ratio.*

he Werketh not / and speccally in the tyme of goddes  
 seruyce / and Whan he sholde haue his herte vnto god  
 thynketh or speketh for to make that curyous Werke /  
 and therby holdeth hymselfe subtile and wytty / and  
 so wolde be seen passynge other. ¶ Also it is cause of  
 pryde to hym that the curyous Werke is made to. For  
 as symple / playne / & buystous Werkes ben occasyons  
 of lownesse and mekenesse / so ben curyous Werkes as  
 oyle nourysshynge the fyre of pryde in the holdes & ha-  
 uers of them. ¶ Also it is to them that haue lykynge  
 in suche curyosite mater for to drawe theyr hertes fro  
 our lord god and heuenly thynges. For as saynt Gre-  
 goy sayth. In as moche as man hathe delyte here  
 bynerthe in erthly thynges / in soo moche agayne is  
 he departed fro the loue aboue of heuenly and godly  
 thynges. ¶ Also it is one of the thre by the whiche all  
 the woꝛlde is infecte in synne / that is the foule lust of  
 eyen / for suche curyosytes serue to no thyng els but  
 to fede the eyen. And as ofte as a man lykyngly and  
 in bayne with suche curyosite fedeth his eyen / so ofte  
 the maker and the vser offendeth god / Wherfore men  
 sholde be eschewynge suche curyosytes for gyuynge  
 occasyon of synne. For a man sholde not assent to synne  
 for ony cause / but in all maner abstayne fro the offence  
 of god. And sythen our lord gaue ensample / and com-  
 mendeth and loueth pouerte / as it is ofte sayd / With-  
 out doubte it foloweth that he is gretely offended in  
 that thyng that is dyrecte contrary to pouerte / that  
 is speccally curyosite. ¶ Also with all other harmes  
 more ouer is this / that it is a token of bayne and a  
 lyght and vnstable herte and foule / Wherfore he that  
 wyll lyue in clennesse of conscience / and without delyt

Tertia  
ratio.

Quarta  
ratio.

Quinta  
ratio.

Sexta  
ratio.

Septima  
ratio et  
septimū  
malum.



lynge of his soule / hym behoueth for to abstayne hym  
bothe fro the makynge & also fro the blyng of suche  
bayne curyosytes / and to flee therfro as a venymous  
serpent. Neuerthelesse by this foresayd represe of cu-  
ryosite / we shall not vnderstande generally forboden  
to make fayre Werkes & honest apparayle / for that is  
lesfull / so that it kepe a good meane / and namely in the  
thynges and Werkes that longeth to goddes seruyce.  
In y<sup>e</sup> whiche it is nedefull to be ware & to eschewe all  
corrupte entent of bayne ioye / and all false affeccyon &  
soule lpyng of worldly vanytees / soo that the ver-  
tuous meane of suffycient honeste passe not in to the  
excesse of bycuous curyosite. And thus moche suffy-  
seth sayd of this mater at this tyme.

**O**f chereturnynge agayne of our lordē Iesu  
from Egypte. Ca. xi.



After that Herode was  
deed & vij. yere were at  
an ende / in y<sup>e</sup> which our  
lordē Iesus had dwel-  
led in Egypte / y<sup>e</sup> aūgell of our lordē  
appered to Ioseph in his slepe / and  
bad y<sup>e</sup> he shold take the chylde & his  
mother & go in to y<sup>e</sup> lande of Isracell.  
For they were deed that sought the  
chylde to sle. And he anone rose vp  
and with the chylde & his mother as the aūgell hadde  
returned agayne in to the lande of Isracell. And whan  
he came there & herde that Archelaus the sone of kyng  
Herode regned in that partye that was called Judea

he dradde and durst not go thyder. But as he was est-  
 boden of the aungell in his slepe he Wente to the coun-  
 tree of Galylee vnto the Cite of Nazareth. Here may  
 we se in the comynge agayne of Iesus as it was in  
 his goynge sayd/drede and dysleale medled with con-  
 forte and ease. For what tyme they beyng in straūge  
 lande herde of the deth of theyr enemyes/ & that they  
 sholde come agayne in to theyr owne lande / no doubte  
 but that it was grete conforte and hope of ease / but  
 takynge hede therewith to the harde trauayle by the  
 Waye. And after whan they came in to they owne cou-  
 tree in hope of peas / tydynges came of a newe enemy/  
 and for drede of hym abyde for to eschewe his couētree/  
 there was dysconforte & dysleale / & all to our lorde as  
 it is sayd. Lorde Iesu thou saye yonge chyld / thou  
 arte lorde and kynge of heuen and erth / what dysleale  
 and what trauayle suffredest thou for our sake / & how  
 soone thou begānest. Sothly well spake the prophete  
 in your persone whan he sayd thus. I am pooze and  
 in dyuerse trauayles fro my fyrst youth. Swete Je-  
 su how Wente thou / or Was carped all that longe and  
 harde Waye / & namely thzough that horryble deserte  
 passyng ouer the red see / and also the flode Jordan in  
 so tender age. For as it semeth this agayne comynge  
 was moze trauaylous and moze noyous to the and to  
 thy lebers / than Was thy fyrst goynge. For Why that  
 tyme thou were so lytell that þ myght easely be bozne  
 in armes / but now thou arte elder and moze grown /  
 as in the tyme of seuen yere thou mayst not so / and go  
 moche mayst thou not for tender age / and to ryde arte  
 thou not bled. Sothly it semeth that this trauayle all  
 onely that we speke now of were suffysaunt vnto full

Pauper  
 sum ego.



redempcyon for mankynde. fetherthermoze as to the pro-  
 cesse of theyr waye / We may thynke that what tyme  
 they came towarde the ende of that deserte / there they  
 founde Johan baptyst / the whiche that tyme had be-  
 gon there to lyue in deserte penaunce doyng / though  
 it so were that he had no synne penaunce worthy / for as  
 it is sayd / that place of Jordan in the whiche Johan  
 baptysed / is that same place wherby the chyldren of  
 Israel went drye fote whan they came by that desert  
 out of Egypte / & that nygh that place in desert Johan  
 lyued in penaunce. Wherfore it is lykely that Iesus &  
 his mother founde hym there / & that they made grete  
 ioye and myrth ghooostly comynge togyder / & no won-  
 der / for he was an excellent and a worthy chyld fro  
 his byrth / he was the fyrst heremyte / and the begyn-  
 nyng of religyous lyuynge in the newe lawe / he was  
 clene mayden & gretest precher after Chryst / he was a  
 prophete and a precyous and glorpyous martyr / wher-  
 fore we deuoutly worshyppynge & honourynge hym  
 take we our leue at hym at this tyme / & go we forth to  
 our lord Iesus and his mother in the foresayd waye.  
 After they were passed the water Jordan / than came  
 they fetherthermoze to the hous of our ladyes colyn Eli-  
 zabeth / where they were specyally refreshed / & there  
 made togyder a grete and a lykynge feest. And there  
 Ioseph herynge that Archelaus regned after his fa-  
 ther Herode in the countree named Judea / & by byd-  
 dyng of the aūgelles (as it is sayd before) went with  
 the blyssed chyld and his mother in to the Cite of Ga-  
 lylee called Nazareth / and there they dwelled as in  
 theyr owne home / ledynge a symple and a pooze lyfe  
 togyder / but in that grete ghooostly rycheffe of charite.

de iohāne  
baptista.

Nota bñ.

De Johā  
ne euan-  
gelista.

Loo thus is the chylde Iesus brought out of Egypte  
and than as We may thynke the systers of our lady  
and other kynnes folke and frendes came to them /  
Welcomynge them home / and bysytynge them with  
presentes & gyftes as it was uede to them / that soude  
theyr owne bare housholde. And amonge other We  
may haue specyally in mynde that Johan euangelyst  
came with his mother our ladyes syster to bysyt and  
se Iesus / the whiche Johan was that tyme aboute  
fyue yere olde. For as it is wyrtten of hym he dyed the  
yere fro þ passyon of our lord. lx. and seuen / that was  
the yere of his age foure score and. xviij. so that at the  
passyon of Chryst he had in age one and thyrty yere /  
and Chryst hymselfe. xxxiiij. or lytell more. And soo at  
this agayne comynge of Iesus / that was than seuen  
yere olde Johan was fyue yere olde / and as he was  
after amonge other chosen apostles and dyscyples spe-  
cyally beloued of our lord Iesus / so it is lykely that  
in this tyme of theyr chyldehode he was more chered  
than other / and as moost specyall pleasure to Iesu.  
Fro this tyme vnto the tyme of. xij. yere of Iesus age  
the gospels maketh no mynde of the chylde Iesus / ne-  
uerthelesse it is wyrtten and sayd / that there is yet in  
that place a Welle wherof the chylde Iesus sette often  
tymes water to his mother / for that meke lord refus-  
sed not to do suche lowe seruyces to his mother / and  
also she had none other seruaunt. All theyr lyuynge  
was in mekenes and in pouerte / to our ensample for  
to folowe them.

How the chylde Iesus was lefte alone in  
Iherusalem.

Ca. xij.





**W**han the chylde Iesus Was .xij. yere olde / and  
 his dere mother With Ioseph Went to Ihe-  
 rusalem / for the feest daye y laste d. viij. dayes  
 after the byddynge of the custome of y lawe / he Went  
 also With them in that tender age trauaylyng all that  
 longe Waye before sayd to honour and Worshyp his fa-  
 ther of heuen in his feest dayes as reason Wolde. For  
 there is souerayne loue bytWene the father and the  
 sone. Neuerthelesse there Was more in Warde sorowe  
 of herte and compassyon to the sone of the vnWorshyp-  
 pyng of his father that he sawe in doyng of many  
 maner synnes / than Was ony ioye Without forth in y  
 pompe & solempnite of y feest / but so stode he With his

parentes in the tyme of that feest / kepynge the lawe  
as mekely as an other of the pooze people / tyll what  
tyme the feest dayes were fulfylled & ended. And than  
after that his parentes were gone homewardeg / he  
dwelled styll there in Iherusalem bñwytynge to them  
Now take we here good entent as we were present in  
all that is here spoken of / for this is a full deuoute ma-  
ter and a profytable to vs / as it is sayd before. The Ci-  
te of Nazareth where our lady dwelled was fro Ihe-  
rusalem the space of. lx. myle and. xiiij. or there aboute  
And so befell that his mother our lady & Ioseph toke  
dyuerse wayes homewarde / & what tyme they came  
togyder at euen where they had set to be herborowed /  
our lady seyng Ioseph without the chylde / that she  
supposed had gone w hym / asked of hym where was  
the chylde. And he sayd that he wist not / for he wende  
as he sayd / that she had ladde hym with her / and ther  
with she brest on wepyng / & with grete sorowe sayd.  
Alas where is my dere chylde / for now I se þ I haue  
not well kepte hym / & anone she began to go aboute in  
the euentyde as she myght honestly fro hous to hous  
askynge / sawe ye not of my sone / sawe ye not of my  
sone / binethes myght she fele her selfe for sorowe and  
care of her sone. And the sely olde man Ioseph solowed  
her alwaye wepyng / and what tyme they had longe  
sought / and founde hym not / what rest hope we they  
had in that nyght / and namely the mother that loued  
hym moost tenderly. Sothly no wonder though they  
had no conforzte / all though they frendes conforsted  
them as they myght. For it was not a lytell losse to  
lese the chylde Iesus / wherfore here we may haue  
reasounably grete cōpassyon of þ grete angurthe that



our ladyes soule is now in for her sone. She was neuer in so grete sorowe fro þ tyme that she was boꝛne. And also here may we lerne what trybulacyons & anguyllhe falleth to vs not to be heuy oꝝ moche dystourbled therby. syth god spared not his owne mother/as in this partye. For he suffreth generally tribulacyons to fall to them that be his chosen/ & so they ben tokens of his loue/ and to vs it is expedyent to haue them for many skylles. Than our ladye soꝝ as it is sayd for she myght not fynde her sone/ that nyght closed her in her chambꝛe/ & toke her to prayeꝛs/ as to the best remedy in that case/ sayenge in this maner. Almyghty father of heuen full of mercy & pyte/ it lyked you & was your wyll to gyue me your dere sone/ but loo now father I haue lost hym/ & wote not where he is / but thou that knowest all thynges tell me and shewe me where your swete sone is/ & gyue hþ me agayne. Good father take hede & beholde the sorowe of my herte/ & not my grete needlygence. For I knowe well that I haue offended in this case. Neuerthelesse for it is fall me to be ignorant ye for your grete goodnes gyue hym to me agayne/ for I may not lyue without hþ. And thou my swete sone Jesu where art þ now/ oꝝ how is it with the/ & where arte thou now herboꝛowed. Lorde whether þ be gone bp in to heuen agayne to thy father / for well I wote thou art very god/ & goddes sone. But why than woldest thou not tel me befoꝛe. Also I wote well that thou arte very man of me boꝛne / and here befoꝛe I kepte the / and bare the in to Egypte fro þ malyce of Herode that sought to see the. But now whether ony wycked man hath espyed the/ the hye father of heuen almyghty he kepe the and saue the from all malyce and peryll

Oratio  
marie.

Dere sone tell me Where thou arte / that I may come  
 to the / or elles come thou to me / and forgyue me this  
 necligence at this tyme / and I behefe that it shall ne-  
 uer este befall me / for how this is befallen I wote ne-  
 uer / but thou knowest that arte my hope / my lyfe and  
 al my good / and without the I may not lyue. In this  
 maner and by suche wordes as we may deuouly sup-  
 pose / all that nyght the mother cared and prayed for  
 her dere sone. After vpon the morowe erly Mary and  
 Ioseph sought hym by dyuerse other wayes whiche  
 ladde to Iherusalem / and fethermore sought hym  
 bespyly amonge theyr frendes & kynnesmen / but they  
 myght not here of hym / wherfore his mother was  
 so soory / that she myght in no maner be comforted. But  
 the thyrde daye after whan they came in to Iherusa-  
 lem / and sought hym at the temple / there they founde  
 hym / sytynge amonge the doctours of the lawe / he-  
 ryng them ententyfly / and askynge them questyons  
 wysely. And anone as our lady had the syght of hym  
 she was as gladde as though she had ben turned fro  
 deeth to lyfe / and therwith knelynge downe thanked  
 god inwardly with wepyngre ioye. And as soone as  
 the chylde Iesus sawe his mother / he anone wente to  
 her. And she with vnspekable ioye cleped hym in her  
 armes and kyssynge hym ofte sythes / and holdynge  
 hym in her lappe / rested a while with hym for tender-  
 nes / tyll she had taken spiryte / and than she spake to  
 hym and sayd. Dere sone. What hast thou done to vs  
 in this maner / for loo thy father and I with grete so-  
 rowe haue sought the all these thre dayes. And than  
 he answered agayne & sayd. And what eyleth you to  
 seke me / knowe ye not well that it behoueth me to be



occupied in those thynges that belongeth to the wor-  
 shipp of my father. But these wordes they vnderstode  
 not at that tyme. And than sayd his mother. Some  
 wylte thou not go home agayne with vs. And he me-  
 kely answerynge sayd / I wyll do as ye wyll haue me  
 to do / and as it is pleasynge to you. And so was he  
 subiecte to them / and wente home agayne with them  
 vnto theyr cite of Nazareth. ¶ In this foresayd pro-  
 cesse of Iesu what hope we that he dyd / or where / or  
 in what maner he lyued in those thre dayes / we may  
 suppose that he wente to some hospytall of poore men  
 and there he shamesfastly prayed & asked herborowe /  
 and there ete & laye with poore men as a poore childe.  
 And some doctours saye that he begged in those thre  
 dayes. But therof lytell force / so that we folowe hym  
 in perfyte mekenes and other vertues. For beggynge  
 withoutforth (but there be a meke herte withinforth)  
 is lytell worth / as to the perfectyon. Ferthermore in  
 the foresayd processe we may note & lerne thre notable  
 thynges to vs. The fyrst is that he that wyll perfytly  
 loue god shall not dwell amonge his flesshely frendes  
 and kynnesmen / but he must leue them & go fro them.  
 In token wherof the childe Iesus lefte his owne dere  
 mother / what tyme he wolde gyue attendaunce to the  
 ghostly werkes of his father. And also whan he was  
 sought amonge his frendes & kynnesmen / he was not  
 founde there in that tyme. The seconde is / that he that  
 ledeth ghostly lyfe wonder not moche ne be not dyscon-  
 forted ouer heuily though he be somtyme so dyre in  
 soule / and as boyde of deuocyon / as he were forsaken  
 of god. For this maner befell to goddes mother / as it  
 is sayd before / wherfore be he not in despayre therby /

De tris  
duo  
Nota.

but let hym besyly seke Jesu in holy medytacyons & good werkes / and specially in deuoute prayers / and he shall fynde hym at the last in due tyme. The thyrde is / that a man folowe not to moche his owne wytte / or his owne wyll. For our lord Jesus after he sayd that he behoued to be occuppyed in those thynges that belonged to his fathers woorthyp. After he lefte that proper wyll / and folowed his parentes wyll goynge forth with them fro the temple home in to Nazareth and was subiecte to them. And this is specially nede full to relygious folke to folowe by true obedyence to theyr soueraynes. And also hete haue we grete ensample of mekenes i our lord Jesu / wherof we shall speke moze playnly in the chapytre that nexte foloweth.

**W**hat maner of lyuynge our lord Jesus had / and what he dyd from his twelfth yere vnto the begynnyng of his. xxx. yere.

Ca. xiiij.

**E**so the tyme that our lord Jesus was gone home to Nazareth with his parentes whan he was twelue yere olde (as it is sayd before) vnto his thyrty yere / we fynde nothyng expressed in scripture autentike what he dyd / or how he lyued / and that semeth wonderfull / what shall we than suppose of hym in all that tyme / whether he was in so moche ydelnes that he dyd nought / or wrought nothyng worthy to be wyrtten and spoke of / god shylde. And on that other syde / yf he dyd or wrought / why is it not wyrtten / as other dedes of hym be. Sothly it semeth meruaylous and wonderfull. But neuerthelesse yf we wolde take hereto good entent / we sholde se that as in nothyng



doynge he dyd grete thynges & wonderfull. For there  
 is no thyng of his dedes oz tyme of his luyng with-  
 out mystery and edyfycacyon / but as he spake and  
 wrought vertuously in tyme / so he helde his peas and  
 rested and withdrew hym vertuously in tyme / where-  
 fore he that was souerayn mayster and came to teche  
 vertues and shewe the true waye of everlastynge lyfe  
 he began fro his youth to do wonderfull dedes / and  
 that in a wonderfull maner and vnknown / and that  
 was neuer herde before / that is for to saye / shewynge  
 hymselfe in that tyme as ydle and vncunnyng and  
 abiecte in the syght of men / in maner as we shall saye  
 after / not fully affermyng in this oz other that we  
 may not openly proue by holy wyte oz doctours ap- Nota pro  
sano intel  
lectu.  
 pproved / but deuoutly ymagynynge to edyfycacyon &  
 sterpyng of deuocyon / as it was sayd in the prohemye  
 of this booke at the begynnynge. And so we suppose Occupat  
tio Jesu.  
 that our lord Jesus in that tyme withdrew hym fro  
 the company and felawshyp of men / and wente ofte  
 sythes to the synagoge as to the chyrche. And there  
 was he moche occupied in prayer / but not in the best  
 and moost woorthypfull place / but in the lowest and se-  
 crete place / and after in tyme whan he came home  
 halpe his mother / and also peradventure his suppo-  
 sed father Joseph in his crafte / comynge and goynge  
 amonge men / as he knewe not men. All that knewe  
 hym of the comyn people that he dwelled amonge and  
 sawe so fayre and so semely a yonge man doynge no  
 thyng that was vnto prayseynge oz magnifyenge of  
 his name wondred gretly of hym. Namely as the gos-  
 pell sayth of hym whan he was yonge and of twelue  
 yere of age Jesus profyted in age / in wysdome and in

grace tofore god & man/that is to save/as in the syght  
and oppnyon of men. But now whan he was of more  
age vnto the tyme of his thyrtyest yere he shewed no  
dedes of cōmendacyon outwarde/wherfore men scōr-  
ned hym & helde hym as an ydyote/an ydle man and a  
fole. And so it was his wyll to be holde as vnworthy &  
abiecte in the worlde for our saluacyon/as y prophete

**Ego sum** spekech in his persone thus. I am a worme and not a  
**vermis** & man/represē of men/& abiectyon of people. But here  
**nō homo.** may we se that he in that abiectyon as it were not do-  
ynge/dyd a full vertuous dede of worthy cōmendyng  
And what was that. Sothly that he made hymselfe  
abiecte in the syght of people/& hereof had he no nede  
but we had nede. For sothly as I trowe in all our de-  
des there is nothyng greter,nor harder to fulfyll than

**Nota sū-** is this/wherfore as me thynketh that man is come to  
**inā per-** the hyst & hardest degree of perfeccyon/the whiche of  
**fectionē.** full hert & true wyll without feynynge hath ouercome  
hymselfe/& maystred the proude sterynge of y fleshe/  
that he wylleth not to be in reputacyon of men/but co-  
ueyteth fully to be despyled & holde as a sole vnworthy

**Melior ē** and abiecte. For this is more worthy and more to cō-  
**paties vi** mende than a man beyng passyngly stronge/and a  
**ro forti.** conquerour of Cytees and landes/as the wyse man  
Salomon wytnessech. Wherfore tyll we come to this  
degree of perfeccyon we shall holde our selfe as full im-  
perfyte/and all that we do as nought to accounte. For  
sythen in sothnes all we do but as vnworthy seruants  
tes what tyme that we do the good that we ought to  
do/as god hymselfe wytnessech/vnto the tyme that  
we come to this degree of abiectyon and perfyte repre-  
se of our selfe/we be not set sadly in trouthe/but ra-



ther in banyte as the apostle openly sheweth in these  
 wordes. Who so holdeth hymselfe in his owne repu- q se existis  
 tacyon as ought worthy / sythen in sothnes he is as mat alis  
 nought / he begyleth and deceyueth hymselfe. And so qd esse.  
 as we sayd before our lord Iesus lyued in this ma-  
 ner and made hymselfe abiecte & as vnworthy to the  
 worlde / not for his owne nede / but for to teche vs the  
 waye of perfectyon / wherfore yf we lerne it not / we  
 may not be excused / for it is an abhomynable thyng  
 to se hym that is but a worme and wormes mete to  
 come for to hygh hymselfe by presumptyon and lyfte  
 vp hymselfe as ought / whan that the hygh lord of  
 maieste soo meked hymselfe by abiectyon and lowed  
 hymselfe as nought / and that dyd he not by feynynge  
 but as he was sothly meke & mylde in herte. Loo also  
 without simulacyon he lowed hymselfe in all maner  
 of mekenes and abiectyon in the syght of other / ful-  
 fyllynge fyrst in dede that he taught after by worde /  
 whan he hadde his dysciples to lerne of hym for to be  
 meke & mylde in herte. And in so moche he lowed hym  
 and aneantyled hymselfe / that also after he began to Discite a  
 preche and to speke so hygh thynges of the godhede / me qz mis  
 as the gospell telleth and to werke myracles and won- tis sum.  
 ders / yet the cursed iewes set nothyng by hym / but  
 despyed and scorned hym sayenge. What is he / is not  
 this the carpenters sone Ioseph / and also in the de-  
 uylles name he casteth out deuylles / and many suche  
 other despytes he suffred pacyently and mekely ma-  
 kynge so there throughe a swerde of mekenes / for to see  
 ther with the proude aduersary the deuyl of hell / and  
 yf that we wyll se how myghty that he gyrded hym  
 selfe with this swerde of mekenes and humilite after

the byddynge of the prophete/let vs take good hede to  
all his dedes/and we shall se in them alwaye shewed  
grete mekenes/as we may se yf we haue in mynde all  
the proccesse that is sayd yet hytherto/ & also here after  
shall be shewed more & more vnto his harde deth. And  
more ouer after his resurreccion & at his by styenge to  
heuen/ & yet hereto more ouer at the last daye of dome  
whan he shall syt in his maieste kynge & domes man  
of all the worlde/ yet shall he shewe his souerayne me-  
kenes to his creatures his brytherne by these wordes  
As longe as ye dyd almes dedes to these my loued bry-  
therne/ ye dyd it to me. And why hope we þ he shewed  
so moche & loued pryncypally this vertue of mekenes  
Sothly for he knewe well that as þ begynnynge of all  
synne is pryde/ so the foundement of all good & of salua-  
cyon is mekenes/ without the whiche foundement the  
buyldynge of all other vertues is in vayne/ & therfore  
yf we trust of maydenhede/ of pouerte/ or of any other  
vertue or dede without mekenes we be deceyued. And  
for as moche as he taught & shewed vs in what maner  
this vertue of mekenes shall be gotten/ þ is to saye/ by  
despyllynge & abiectcyon of man hymselfe in his owne  
syght/ & also in other mennes syght/ and by cōtynuall  
doynge of symple operacyons & lowe & abiecte dedes.  
Bernard Therfore vs behoueth to loue and vse these meanes yf  
in episto- we wyll perfytylly come to þ hye vertue as sayth saynt  
la ad ca- Bernarde in dyuers places. Almyghty god gyue vs  
nonicum grace to gete it perfytylly as it is sayd/ for sothly I that  
regularē. wyte this knowlege my selfe full ferre therfro. And  
thus moche at this present tyme suffyleth spoken of  
this souerayne vertue. But now for to go agayne vnto  
to our pryncypall mater of the myrroure of the blyss



fed lyfe of our lord Jeſus beholde we here the maner  
of lyuynge of that blyſſed company in pouerte & ſym-  
plenes togider / & how that olde man Joſeph wrought  
as he myght in his craſte of carpentry / our lady alſo  
with the dyſtaffe & nedle / & therewith makynge they  
meet & other offyce doyng that longeth to houſholde  
as we may thynke in dyuerſe maners. And how our  
lord Jeſus mekely halpe them bothe at theyr nede /  
and alſo in layenge of the borde / makynge the beddes  
and ſuche other beſynes gladly & lowly mynnyſtrynge  
and ſo fulfyllynge in dede that he ſayth of hymſelfe in  
the goſpel / that mannes ſone came not to be ſerued /  
but to ſerue. Alſo we may thynke how they thre ete to  
gyder euery daye at a lytell borde / not pꝛecyous & de-  
lycate metes / but ſymple & ſobre as was onely nede-  
full to ſuſtenaunce of þ kynde. And after meet how they  
ſpeke togider / & alſo perauenture other whyle in theyr  
meet not vayne wordes or diſſolute / but wordes of de-  
uocyon and full of wyſdome / & of the holy ghooſt. And  
ſo as they were fedde in body / they were moche better  
fedde in ſoule. And than after ſuche maner recreacyon  
in comyn / they wente to prayer by themſelfe in theyr  
cloſettes. For as we may ymagyn they had no grete  
houſe / but a lytell / in þ whiche they had thre ſeueryn-  
ges / as it were thre ſmall chambꝛes there ſpecially to  
praye & to ſlepe. And ſo may we thynke how our lord  
Jeſus euery nyghte after prayer gooth to his bedde  
lowly and mekely / ſhewynge in that and all other ne-  
des to mankynde / that he was very man / & hydynge  
his godhede fro the ſeende. O lord Jeſus well mayſt  
thou be called hydde god / that woldeſt in all this longe  
tyme thus trauayle and put to penaunce that moost

Nota mo-  
dū viuens  
di dñi nři  
ieſu cū pa-  
rentibus

Nota exē-  
pla peni-  
tentie in  
dño ieſu.

**Die martis.**

**Secūda pars.**

**Ca. xliij.**

**Nota con-  
tra carna-  
les & mū-  
dales.**

innocent body for our sake / Whan the trauayle of one  
nyght had suffysed to þe redempcyon of all the Worlde.  
But thy grete loue to man made the to do grete dedes  
of penaunce for hym. And so thou that arte kynge and  
almighty god Without ende that helpest all men in  
theyr neede / and gyuest thy goodes to all other plen-  
teously as euery condycyon and state asketh / ye chose  
and reserued to your owne persone so grete pouerte /  
abieccyon and penaunce / in wakynge / in slepyng / ab-  
steynyng in etyng / and all your other dedes doynge /  
and in that so lōge tyme for our loue. Lorde god Where  
ben they now that loue so moche the lust / the lykynge  
and the ease of the fleshe / that seketh so besyly pres-  
cyous and curyous and dyuerse ornaments and va-  
nytees of the Worlde. Sothly We that loue and desyre  
suche thynges / We lerne not that in the scole of this  
mayster. For he taught vs bothe by worde and dede  
mekenes / pouerte and penaunce / and chastysynge of  
the body. And sythen We be not wyser than he yf We  
Wyll not erre / let vs folowe hym that is moost soue-  
rayne mayster / that Wyll not begyle / and that may  
not be begyled. And also after the doctryne of his a-  
postle / hauynge lyuelode and clothynge in these be We  
appayed / and that vertuous lyuynge and exercyses  
before sayd folowe We to our power our lorde Iesus /  
that We may after this wretched lyfe in penaunce come  
to his blysse & the lyfe euerlastynge in ioye. Amen.

**Of the baptym of our lorde Iesus / and the  
Waye therto.**

**Ca. xliij.**





fter that. xxix. yere were complete in the  
whiche our lord Iesus lyued in penaunce  
and in abieccyon as it is sayd/ in þ begyn-  
nyng of his. xxx. yere he spake to his mo-  
ther & sayd. Were mother it is now tyme that I go to

glorifye my father/ & make hym knownen/ and also to  
shewe my selfe to the worlde/ & to werke the saluacyon  
of mannes soule/ as my father hath ordeyned & sente  
in to this worlde for this ende/ wherfore good mother  
be of good conforste/ for I shall soone come agayne to  
the. And therwith that souerayn mayster of mekenes  
knelynge downe to his mother asked lowly her ble-  
syng. And she also knelynge & clepyuge hym louyng-  
ly in her armes with wepyuge sayd thus. My blessed  
sone as thou wylt/ go now with thy fathers blessinge  
and myne/ & thynke on me/ & haue in mynde soone to  
come agayn. And so reuerently takyng his leue at his  
mother/ & also at his supposed father Ioseph/ he toke  
his waye fro Nazareth towarde Iherusalem/ & so forth  
tyll he came to the water Iordan/ where Iohn bapty-  
sed the people at that tyme/ þ whiche place is fro Ihe-  
rusalem the space of. xviij. myle. And so the lord of all  
the worlde goth all that longe waye bare fote & alone.  
For he had yet no dyscyples gadred/ wherfore we ta-  
kyng good entent by inwarde compassyon of hym in  
this iourney/ speke we to hym deuoutly in hert thyn-  
kyng in this maner. O lord Iesu ye that be kynge of  
all kynges/ whether go ye in this maner alone. Good  
lord where ben your dukes/ erles/ knyghtes and ba-  
rons/ hores and harneys/ charpottes and summers/  
and all other seruauntes and mynystres that sholde  
be aboute you for to kepe you fro the comyn people/ in

Medita-  
tio deuo-  
ta et no-  
tabilis.

maner of kynges & lordes / Where ben the trompettes  
and claryons / and all other mynstrally / & herbergers  
and purueyours that sholde goo before / and all other  
wozshyppes & pompes of the woꝛlde / as we wretched  
woꝛmes vse. Be not ye that hygh lordes of whose ioye  
and blysse heuen and erth is replenysshed / Why than  
go ye thus simply alone and on the bare erth. Soth-  
ly the cause is for ye be not at this tyme in your kyng-  
dome / the whiche is not of this woꝛlde. For here ye  
haue set at nought your selfe / takynge the maner of a

**Aduena & seruaunt** / & not of a kyng / and so ye haue made your  
pegrinus selfe as one of vs a pylgrym and a straüger / as all our  
ego sū si- fathers were / ye became a seruaunt to make vs kyn-  
cut oēs pa- ges / and for we sholde sykerly come to your realme / ye  
tres mei. come your selfe / shewynge vs the true waye / wherby  
we may come by therto. But good lordes why leue we  
& forsake we that waye / why folowe we not after the /  
why loue we not & meke we not our selfe / why loue &  
wolde we and coueyte we so besply wozshyppes and

**Nota con-  
tra huius  
mūdi di-  
lectores.**

pompes and banytees of this woꝛlde. Sothly for our  
realme is of this woꝛlde / & for we knowe not our selfe  
as pylgrymes and straügers / therfore we fall in to all  
these folyes and myscheues / and so we bayne mennes  
sones loue and holde alwaye thynges that ben bayne  
and false / and those that ben good and true / and those  
that ben temporall & euer faylynge / for those that ben  
heuenly & euerlastynge. Truly good lordes yf we desyre  
with a sadde wyll to your realme / and our cōfort were  
in heuenly thynges / & also therewith / yf we inwardly  
thought and knewe our selfe as pylgrymes & straun-  
gers / we sholde soone & lyghly folowe you / and of all  
these erthly and temporall goodes / takynge onely that



Were nedefull to our lyuyng / We sholde not be tarped  
 to renne after you / but as without burthen We sholde  
 go lyghtly & fully despyse & let at nought all worldly  
 rycheſſe & goodes. But now ſpeke we ferthermoze of þ  
 baptym of our lord Jeſu / What tyme that he came to  
 the Water of Jordan / there ſoude he Johā baptysyng  
 ſynfull men & moche people þ was comen thyder for to  
 here his predicacyon / for they helde hym that tyme as  
 Chryſt. And than our lord Jeſus amonge other went  
 to Johā / & prayed hym þ he wolde baptiſe hym with  
 other. And Johā beholdyng hym & knowyng hym  
 in ſpyrte was adredebde / & with grete reuerence ſayd.  
 Lorde I ſholde be baptyled of the / and thou not of me.  
 And Jeſus answered / ſuffre now / for thus it ſalleth &  
 beſemeth vs to fulfyl al ryght wyſnes. As who ſayth  
 Saye not this now & be wyſe me not or make me not  
 known / for my tyme therof is not yet come / but now  
 do as I bydde & baptiſe me / for now is tyme of meke-  
 nes / & therfore I wyll now fulfyl all maner mekenes  
 Here ſayth the gloſe þ mekenes hath thre degrees / the  
 fyrſt is / a man to be ſubiecte & lowed to his ſoueraigne  
 & not preferred or hyghed hymniſſe aboue hym that is  
 euen with hym in eſtate / the ſecond is to be ſubiecte to  
 his euen lyke in eſtate / & not to be hyghed or preferred  
 aboue his vnderlyng / the thyrde & the ſoueraigne de-  
 gre of mekenes is to be ſubiecte & lowed to his vnder-  
 lyng / that is he that is leſſe in eſtate than he / & this  
 degre kepte our lord Jeſus at this tyme whan he me-  
 ked hym & lowed hym to Johā / & therfore ſo he fulfyl-  
 led ryght wyſnes & all the perfeccyon of mekenes. And  
 whan Johā ſawe our lordes wyll that muſt nedes be  
 done / he dyd as he hadde & baptyled hym there. Now

vita xpi.

I

 H  
 No. tres  
 gradus  
 humilitatis.

take we here good hede how that hye lord of maieste  
 despoyleth hym & doth of his clothes as another sym-  
 ple man of the people / and after he is plunged in that  
 colde water / & in that colde tyme as in Wynter / and all  
 for our loue & for our heele / ordeynynge the sacrament  
 of baptyſm / and wasshynge therewith none of his owne  
 synnes / for he had none / but our fylthes & our synnes /  
 and so weddyng there ghostly to hym holy chirche ge-  
 nerally & all true soules specyally. For in þ̄ sayth of our  
 baptyſm we ben wedded to our lord Iesu chryſt / wher-  
 fore this is a grete feest and a werke of grete profyte &  
 excellence / for in this worthy werke all þ̄ hole Trinite  
 was openly shewed in a synguler maner / whan þ̄ ho-  
 ly ghost came downe in the lykenes of a douue & rested  
 vpon hym / & the voyce of the father sayd. This is my  
 beloued sone / in whome it lyketh me well / & therfore  
 here ye hym. Upon the whiche worde saynt Bernard  
 speketh in this maner. Lorde Iesu now is it tyme to  
 speke / & therfore now begyn & speke to vs / how longe  
 wylt thou be in scyence / me thynketh thou hast longe  
 tyme holden thy peas / ye & full longe / but now speke /  
 for now thou hast leue of the father / how longe wylte  
 thou that art the vertue of god & wysdome of þ̄ father  
 be hyd in þ̄ people as he that were feble & vncunnyng  
 how longe thou that arte the worthy kynge of heuen  
 suffrest thyselfe to be called & also to be supposed & hol-  
 den a wyghtes sone / that is to saye Ioseph. For as  
 Luke in his gospell wytnesseth / yet vnto this tyme of  
 his. xxx. yere / Iesus was supposed & holden þ̄ sone of  
 Ioseph. O thou mekenes that art þ̄ vertue of Chryſt  
 how moche confoudest thou the pryde of vanyte / for I  
 can but lytell (or moze sothly to speke) onely it semeth

Nota bñ  
 cōtra pre-  
 sumptuos  
 sos.

Contra  
 presum-  
 ptuosos.



me that I can / & yet now I may not holde my tongue  
vnwysely & without shame puttyng my selfe forth &  
shewyng me as wyse and so redy to teche & lyghtly to  
speke / but slowe to here. And Chryst what tyme he  
helde his peas so longe / and also hyd hymselfe fro the  
knowyng of men / whether he dradde ought of bayne  
ioye / What sholde he drede bayne ioye þ̄ was in soth-  
nes the ioye of the father. But neuerthelesse he drede  
this not to hymselfe / but to vs the whiche he knewe  
well had nede to be adzedde of that bayne ioye. And  
in that he spake not with his mouth / he taught vs in  
dede. And that thyng that he taught after by worde /  
now he spake by ensample / þ̄ is. Lerne of me for I am  
mylde & meke of herte. For of þ̄ youth of our lorde vnto  
the tyme of .xxx. yere I here oz rede but lytell moze.  
But now may he no longer be hydde / sythen he is so  
openly shewed of the father. All these ben þ̄ wordes of  
saynt Bernard in sentence cōfermyng that was sayd  
befoze in þ̄ last chapytre / how that our lorde Iesus me-  
kely helde his peas vnto this tyme for our doctryne to  
flee presumption / & kepe perfyte mekenes / the whiche  
vertue yet here in his baptysm he shewed moze growen  
than it was befoze by souerayne lownes opely shewed  
to his seruaūt / makynge hym worthy & grete / & hym  
selfe as vnworthy & abjecte. And also in an other poynt  
we may se his mekenes here growen / for vnto this  
tyme (as it is sayd) he lyued lowly as in ydelnes & ab-  
ieccyon / but now he shewed hys selfe openly as a synfull  
man. For Iohan preched to synfull men to do penaūce  
and baptyfled them. And our lorde Iesus came among  
ge them / and in theyr syght was baptyfled as one of  
them / and that was a souerayne poynt of mekenes /

namely in this tyme whan he purposed to preche and shewe hymself as goddes sone/for as by waye of mānes reason he shoulde haue drede/ than of that lowe dede/ lest therby after whan he preched he shold haue ben in lesse reputacyon & despyled as a synfull man & vnworthy. But therfore lest he not y<sup>e</sup> was mayster of mekenes to meke hymselfe in all maner of lownes vnto our doctryne & ensample/ shewynge hymselfe thynge y<sup>e</sup> he was not vnto despyte & abirceyon of hymself. But we in cōtrary maner shewe ourselfe y<sup>e</sup> we be not vnto woorthyp & prayse of our selfe/for yf there be ony thynge in vs of vertue that oughe to be prayled/ y<sup>e</sup> gladly we shewe & make knowen/ but our defautes & trespasses we hyde/ & yet be we in forthnes wycked & synful. And though it so be that we knowe our selfe as in our owne syght vnworthy & synfull/ neuerthelesse we wolde not be holde so in the syght of ocher/ & in y<sup>e</sup> is our mekenes ferre fro the persyte mekenes of Jesu as it was here & before shewed/ & in all his dedes he shewed it as y<sup>e</sup> vertue that is moost nedefull to vs/ wherfore loue we it/ & besy we vs in all our dedes pryncypally to kepe it/ not dredynge therby to be the more vnable to profyte of ocher. for as he was in this tyme of his souerayn mekenes in vnderstandynge of his baptyne taken of his seruaut shewed by wytnes of the father/ & token of the holy ghost very goddes sone. So though we make vs abiecte & lowe vs neuer so moche in our owne syght & in ocher mennes/ yf we be able to profyte to ocher/ god wyll make vs knowen in tyme as it is moost spedefull to our owne mede and to ocher mennes profyte.

**N**ota contra  
super  
biam.

**R.**

**N**ota.

**E**xPLICIT pars secunda/ et cōtemplatio p die martis.



## Incipit pars tertia.

Of the fastynge of our lord Jesus/and of  
his temptacyons in deserte. Ca.xb.



**W**hat tyme that our lord Jesus was baptysed  
as it is sayd before/ anone he went into desert  
and there vpon a hyll that was fro the place of  
his baptym about foure myle/ & is called Quarétana  
He fasted. xl. dayes & xl. nyghtes/ not etynge nor dryn-  
kyng. And as theuangelyst Marke telleth/ his dwel-  
lynge was there with bestes. Now gyue here good  
hede to our lord Jesus/ & spccyally to his dedes. For  
here he teetherh vs and gyueth vs ensample of many  
grete vertues/ as in that that he is solytary & fasteth

**Pota bñ  
pcessum  
de quat-  
tuor.**

**Puritas  
cordis.**

**Bernard**

**Primum  
secundū et  
tertium  
Ieiuniū  
& afflictio  
corporis.**

prayeth. Waketeth / lyeth & slepeth vpon the erth / & me-  
kely is conuersant With þ beestes. In the Whiche pro-  
cessse ben touched foure thynges þ longeth specyally to  
ghostly exercyse & vertuouus lyuynge / & Wonderfully  
helpynge eche other togyder / that is to saye / solytary  
beynge / fastyng / prayer / & penaunce of the body / by the  
Whiche We may come best to that noble vertue that is  
clennes of herte / þ Whiche We ought soueraynly to des-  
syre / in as moche as it is moost nedefull to vs / & cōpre-  
hendeth in it selfe all other vertues in maner / that is to  
saye / charite / mekenes / pacyence / & all other vertues.  
Also it putteth awaye byces / for w byces or w defaute  
of vertues / clennes of herte may not stande & last / and  
therfore in a boke that is called Collationes patrum. it  
is sayd / that ail the exercyse of a monke sholde be pryn-  
cipally to gete & haue clennes of hert / & no wonder / for  
therby a man shall deserue to se god / as Chryst hys selfe  
wyttnesseth in the gospel sayenge thus. Blyssed be the  
clene in herte / for they shall se god. And as saynt Ber-  
nard sayth / þ clener that a man is / þ nerer he is to god  
and þ more clerely seeth hym / Wherfore to gete & haue  
this noble vertue / þ is to saye / clennes of herte prynci-  
pally helpeth besy & deuoute prayer / Wherof We shall  
speke after. But for as moche as prayer With glotony  
or With lust & lykynge of the body & ydelnes is lytell  
woorth / therfore it behoueth that therwith be fastyng  
and bodyly penaunce / and that With dyscrecyon and  
woysdome. For bodyly penaunce Without dyscrecyon  
letteth all good werkes. And for the keepynge & fulfyll-  
lyng of all those thre foresayd thynges / helpeth moche  
the fourth / that is solytary beynge / for w moche noyse  
and troublynge prayer Wyll not Well and deuoutly be



sayd / and he that seeth & hereth many thynges / shall  
full harde escape vnclennes of herte and offence of his  
conscience / for ofte synthes deth entreth by our Wyn-  
dowes in to the soule / wherfore þ̄ that wolte be knytte  
ghoostly to our lord Iesu Chryst / & coueytest in clen-  
nes of herte to se god by ensample of hym / go in to a sol-  
ytary place / and in as moche as thou mayst (sauynge  
thyne estate) flee the company of fleshely men. Seke  
not by curiosite newe knowlege & frendshyppes. Fyll  
not thyne eyen & thyne eres With bayne fantasyes / for  
it was not without a cause that holy fathers here be-  
fore sought desertes & other solytary places ferre fro þ̄  
comyn conuersacyon of men. And also it was not for  
nought that they taught & badde them þ̄ dwelled in re-  
ligyous cōuersacyon / that they shold be blynde / dese &  
dombe / and that may lette and dystourble rest of soule  
flee as benymous to the soule. This solytary beyng &  
this fleynge (as saynt Bernarde sayth) is moze ver-  
tuously in soule than in body / þ̄ is to say / that a man in  
his enteneyon / in deuocion / & in spiryte be departed fro  
the worlde & men / & ioyned so in spiryte to god / that is  
a spiryte & asketh not solytary beyng of body in ma-  
ner & in tyme / as specyally in tyme of specyall prayer /  
& also in other tymes of them þ̄ ought by way of theyr  
degree be solytary as recluse & some relygyous / & there-  
fore sayd the same saynt / that thou that arte amonge  
many bodyly men / þ̄ mayst be solytary & alone ghostly  
yf thou wolte not loue these wooldly thynges that the  
comynalte loueth / & also yf thou despyse & forsake those  
thynges þ̄ comynly all men desyre & take. Also yf þ̄ flee  
stryues & debates / & yf þ̄ fele not w̄ sorowe thyne owne  
harmes / and haue not in mynde wronges done to the

Bernard  
sup cant.  
ser. xl.

for to be auenged. And elles though thou be alone and solytary in body thou art not alone in soule truly. And generally in what maner company of men that thou arte couersaunt/ be ware specyally of two thynges/ yf thou wylte be truly solytary in spiryte/ þ is that thou be not a curyous and a bely seker of other mennes conuersacyon/ or elles a presumptuous and temerary desermer of other men. This is saynt Bernardes sentence of solytary beyng/ by þ which we may vnderstande that bodyly solycytude suffyseth not without ghoostly. But for to haue the ghostly the bodyly helpeth full moche/ puttynge a waye occasyon withoutforth that myght drawe the soule withynforth fro the bynyng & knyttynge to her spouse Iesu Chryst/ wherfore that we may so be knytte to hym by grace/ be we aboute w all our wyl & myght to folowe hym/ that is to saye/ in true solytary beyng/ as it is sayd/ & in deuout prayer in fastynge and dyscrete bodyly penaunce doyng. And

**Nota bñ.**

ferthermore that his conuersacyon in deserte was amonge beestes/ we haue ensample to lyue simply/ & bere vs lowly in what congregacyon we ben/ & therewith to bere paciently/ and suffre also them that seemeth to vs as vnreasonable and bestyall in maners & in lyuynge. And thus hauynge in mynde the maner of lyuynge of our lord Iesu Chryst in deserte so in penaunce those. xl. dayes/ euery chrysten soule ought to bysytte hym there oftentymes by deuoute compassyon/ & specyally in that tyme begynnynge at the Epyphany whan he was baptysed vnto. xl. dayes after/ in þ which he fasted & lyued there as it is sayd. But now fer

**De tēpta** thermore as to his temptacyon whan those. xl. dayes  
**tionē dñi.** of his fastynge were complete/ our lord Iesus hon



gred. And anone þ̄ false temptour the feende that besy  
 Was aboute to knowe yf he were goddes sone / came to  
 hym and began to tempte hym of glotony / & sayd. yf  
 thou be goddes sone / saye that these stones be made &  
 turned in to bredd. But he myght not with his treches  
 ry deceyue hym that was mayster of trouth / for he an  
 swered hym so wysely / that neyther he was ouercome  
 by the temptacyon of glotony / and yet the aduersary  
 myght not knowe that he desyred. For he neyther de  
 nyed ne affermed that he was goddes sone / but con  
 cluded hym by an auctorite of holy wyrt. And so haue  
 we here ensample of our lord Jesu to withstande the  
 vyce of glotony / for there must we begyn / yf we wyll  
 ouercome other vyces / as the enemy comynly begyn  
 neth therewith to assaile them þ̄ taketh them to ghost  
 ly lpyunge / wherfore (as it semeth) he that is ouerco  
 men with that vyce of glotony / that whyle he is feble  
 and bmyghty to withstande & ouercome other vyces  
 as doctours saye in this place of the gospell / but that  
 glotony be fyrst refrayned / man trauayleth in vayne  
 agaynst other vyces. Afterwarde the deuyll toke hym  
 bp & bare hym in to Jherusalem / that was fro þ̄ place  
 aboute an. viij. myle / as men saye / & there he set hym  
 vpon a pynacle of þ̄ temple / where he tempted hym  
 of vayne ioye / coueytyng to knowe (as he dyd before)  
 yf he were goddes sone. But here was he also ouerco  
 men by auctorite of holy scripture / so that he lost fully  
 his purpose / in that he hurt hym not as man by pryde  
 and hym selfe was neuer the wyser of his godhede.  
 And here haue we ensample of pacyence / cōsyderynge  
 the grete benignite & pacyence of our lord Jesu Chryst  
 that suffred hymselfe to be handled and bozne of that

prima tē  
 ptatio de  
 gula.

De abstinē  
 tia cō  
 tra gulā.  
 Nota ple  
 nius ifra  
 ca. xxiij.

Secūda  
 de vana  
 gloria.

cruell beest that hated hym and all that he loued. And after that tyme (as saynt Bernarde sayth) the enemy seyng that he shewed no thyng of the godhede/and supposyng therby that he was not god/tempted hym after as man at this thyzde tyme/Whan he toke hym este and bare hym agayne vnto a full hye hyll besyde the foresayd hyll of Quarentana as the space of two myle/and there he tempted hym of auaryce/and therwith of ydolatry. But therfore was he there openly reproued / and fully ouercome and baynquysshed / as dyuerse doctours shewe that expoune more playnly these temptacyons and this gospel. And therfore we passe ouer the shortlyer here as we do in other expouncyons/standyng pryncypally in medytacyons/as it was sayd at the begynnynge of this boke. If we take here good hede how our lord was handled & tempted of the enemy/we sholde not wonder though we wytes ches ben ofte sythes tempted / for not onely he was tempted in these thre tymes / but also as saynt Bernarde sayth in other dyuers tymes/as y apostle sayth that he was tempted in all maner of tēptacyons that belongeth vnto the infyrmyte of man/Without synne. Ferthermore whan the enemy was fully ouercome and gone away/aungelles came and serued and mynystred hym. But now here take we good hede / and beholde we inwardly our lord Jesu Chryst etyng alone and the aungelles aboute hym / and thynke w deuoutly by ymagynacyon those thynges that folow here after / for they ben full sayre and lterynge to deuocyon. And so fyrst we may aske what maner of me it was that the aungelles serued hym of / after that he had so longe fasted. Hereof speketh not holy wyse

Tertia de  
auaritia.

Nota de  
tempta-  
tionibus  
sufferen-  
dis.

Meditas-  
tio deuota.



Wherfore We may here ymagyn by reason & ordeyne  
 this Worldly feest as vs lyketh / not by erroure asser-  
 mynge / but deuoutly ymagynynge and supposynge  
 and that after the comyn kynde of þ manhode. For yf  
 We take hede & speke of his myght after the godhede  
 there is no questyon / for it is no doubte / that he myght  
 make What hym lyst / and also haue of those that ben &  
 Were made at his owne Wyll. But We shall not fynde  
 that he bled this myght & this power for hymselfe or  
 for his dyscyples in theyr bodyly nede / but for the peo-  
 ple to shewe his godhede. We rede that at two tymes  
 he fedde them myraculously in grete multytude of a  
 fewe loues & yshes. But of his dyscyples is Wryten  
 that in his owne presence they plucked eres of corne &  
 ete them for hongre / as it shall folowe here after. Also  
 What tyme he hymselfe Was Wery of the Waye / & late  
 vpon the Welle spekyng With þ Woman samarytane  
 We rede not that he made meet for to ete / but that he  
 sente his dyscyples in to þ Cite to begge theyr meet / &  
 so it Was not lykely þ in this tyme after his faste & bo-  
 dyly hunger he purueyed his meet by myracle / sythen  
 in this tyme he shewed onely his manhode / and also  
 there Was no people there to Werke myracle to theyr  
 edyscacyon / as comynly he dyd / but onely aungelles  
 Were there present. And sythen on that hyll Was no  
 dwellynge of men ne meet redy dyght / We shall sup-  
 pose & thynke that þ aungelles brought hym mannes  
 meet all redy dyght and apparayled fro an other place  
 as it befell vnto the prophete Danyell. For as holy  
 scripture sheweth / What tyme that Danyell Was put  
 in to the pyt of lyons / and Abacuk an other prophete  
 bare meet for his sustenaunce in the feelde / goddes auns

gell toke hym by by the heere of his heed & bare hym  
fro thens in to Babyloyn to Danyell for to fede hym  
With that meet. And anone after he was bozne agay  
ne. And so in that maner let vs ymagyn here and with  
ghoostly myzt/ as it were rehetynge our lorde Jesu  
at his meet/ and also haupnge in mynde specyally his  
dere mother/ thynke we deuoutly on this maner what  
tyme Sathanas was reproued as a false temptour &  
utterly dzyuen adwaye/ holy aungelles in grete mul  
titude comen to our lorde Jesu after his byctory/ and  
fallynge downe to the erth deuoutly honoured hym/  
and saleded hym as theyr lorde and god. And our lord  
benygnely and swetely toke them by/ enclynyng to  
them with his heed/ as it were knowlegynge hys selfe  
very man/ & in that somwhat lesse and lowed fro aun  
gelles. And than spake the aungelles and sayd thus.  
Our Worthy lorde/ ye haue longe fasted/ and it is now  
your tyme to ete/ What is your Wyll that we ordeyne  
for you. And than he sayd/ go forth to my dere mother  
and loke what maner of meet she hath redy/ & bynge  
it to me/ for there is no bodyly meet so lykynge to me as  
that is of her dzyessing. And anone two of them go forth  
and sodeynly were befoze her/ & with grete reuerence  
gretynge her in her sonys behalfe tolde theyr message.  
And so of that symple meet that she had ordeyned to her  
selfe and Joseph/ the aungelles toke with a lose and a  
towell and other necessaryes and brought it to Jesus.  
And perauenture ther with a fewe small fysshes that  
our lady had ordeyned than as god wolde. And soo  
ther with the aungelles compynge spradde the towell  
vpon the grounde and layde byrd theron/ and they  
myldey stode and sayd grace with our lorde Jesus



abydyng his blessinge & tyll he was let. ¶ Now take  
 here good hede / specyally thou þ arte solytary / & haue  
 in mynde why thou etest thy meet alone / as without  
 mannes felawshyp / the maner of this meet / and how  
 lowly our lord Jesus sitteth downe to his meet on þ  
 bare grounde / for there had he neyther banker ne quyl  
 shyn / and take hede how curteysly & soberly he taketh  
 his meet / notwithstanding his hunger after his longe  
 faste. The aungelles serued hym as theyr lord / pera-  
 uenture one of breed / an other of wyne / an other dres-  
 sed fysshes / some songe in the stede of mynstrally that  
 swete songe of heuen / and so they reheted and cōforted  
 theyr lord / as it belonged to them with moche ioye /  
 medled with compassyon. This felawshyp hast thou  
 though thou se them not whan thou etest alone in thy  
 cell / yf thou be in charite / & specyally whan thou hast  
 thy herte to god / as ye ought to haue after þ byddyng  
 of the apostle / þ whiche sayth to vs / that whether we  
 ete or drynke / or any other thyng do / all we shold do it  
 in the name of our lord / the whiche name Jesus we  
 shall alwaye blysse and thanke hym in herte / haue we  
 moche / haue we lytell / haue we good / haue we badde  
 And so ete our meet though we be alone / as though we  
 sawe bodyly the blessed aungels that be present ghostly  
 And here with hauynge in warde compassyon of our  
 lord Jesu / and beholdynge in mynde hym that is al-  
 myghty god / souerayne lord & maker of all þ worlde /  
 that gyueth meet to all fleshely creatures so meked &  
 in maner neded to bodyly meet / and ther with etynge  
 and fedynge as it were an other erthly man / moche  
 ought we to loue hym and thanke hym / and with a  
 gladd wyll take penaunce / and suffre dysease for hym

Wide solis  
 tarie & res  
 cluse.

R.

that so moche hath suffred for vs. **F**urthermore as  
to the processe whan our lord Jesus had eten & sayd  
grace/that is to saye/thanked the father in his man-  
hode of that bodily refectyon/he badde the aungelles  
here agayn to his mother that was lefte/tellynge her  
that he sholde in shorte tyme come to her agayne. And  
whan they had done as he badde/and were comen a-  
gayne that was in full shorte tyme/he spake to all the  
aungelles that were there and sayd. Go agayn to my  
father and your blysse / and recomende me vnto hym  
and to all the courte of heuen. For yet it behoueth me  
to do my pilgrymage here in erth a whyle. And anone  
therwith they fallynge down to the erth/and deuout-  
ly askynge his blessinge. After he had blessed them  
they wente by agayne to heuen/tellynge there these  
tydynge of his gracious bystory. And therof was  
all the blessed courte reioyced and fulfilled in myrth &  
thankynge of god. And thus and in this maner may  
we thynke & ymagyn the foresayd processe to sterynge  
of our deuocyon / as by waye of medytacyon / in the  
whiche processe ben many good notabylytees/as tou-  
chyng temptation of man in this worlde/of y<sup>e</sup> whiche  
saynt Gregoꝝy and other doctours speken in the expo-  
sicyon of this gospels **D**uctus est Jesus in deserto &c.  
And specially Crisostome in imperfecto / the whiche  
for they ben suffyciently wyrtten / not onely in latyn/  
but also in englyshe/we shall passe ouer at this tyme.  
**S**pekynge furthermore of the resurnynge agayne of  
our lord Jesus home vnto his mother at Nazareth.  
And than whan he wente downe from that hyll and  
came to Iordane/Iohan baptyst as soone as he sawe  
hym/came towarde hym with his synger poyntrynge

De redi-  
tu dñi a  
tempta-  
tione.



towarde hym shewed hym and sayd. Loo the lambe of  
 god/loo he that doth awaye the synnes of the worlde/  
 he it is vpon whome I sawe the holy ghoist rest/What  
 tyme I baptyled hym. ¶ Afterwarde also an other  
 daye whan Iohan had shewed hym (as he dyd fyrst)  
 Andriewe and Peter With other dyscyples spake With  
 hym/ & had a begynnynge of his knowlege/as Iohan  
 telleth in his gospell. Afterwarde our lord Iesus lefte  
 that countrie and toke the waye towarde Galylee tyll  
 he came to his mother at Nazareth/ Whome we shall  
 also folowe by cōpassyon of his grete trauayle all that  
 longe waye of. lxxiiij. myle / as it is sayd before. And  
 what tyme he was come home/ and that his mother  
 had y<sup>e</sup> syght of hym/ no wonder though she was glad  
 and ioyfull/ in so moche that no tongue can tell/ wher=  
 fore anone she arose & clepyng & kysynge hym welcos=  
 nued hym home/ and thanked the father of heuen that  
 brought hym safe to her. But therewith beholdynge  
 his face lene and pale/ she had grete compassyon. And  
 he agaynwarde reuerently enclynynge dyd her woꝝ=  
 shypp/as to his mother/ & also to Ioseph as to his sup=  
 posed father. And so dwelled he With them (as he dyd  
 before) mekely / but in an other maner of luyng/as  
 by shewynge woutforth of his perfeccyon moze & moze  
 as it shall be shewed here after. But for as moche as it  
 were longe werke (and perauenture teduous bothe to  
 the reders & to the herers hereof) yf all the processe of y<sup>e</sup>  
 blessed lyfe of our lord Iesu Chryst sholde be wyrtten  
 in englyshe (so fully by medytacyons) as it is yet hy=  
 therto/ after the processe of the booke before named of  
 Bonauenture in latyn/ therfore here afterwarde ma=  
 ny chapytres and longe processe / the whiche semeth

Nota bñ  
 p ordine  
 capitulos  
 rñ et moꝝ  
 do scribeꝝ  
 di i sequē  
 tibus.

lytell edyfycacon in/ as to the maner of symple folke  
 that this boke is specyally Wryten to shall be leste vns  
 to it drawe to the passyon/ the whiche With the grace  
 of Jesu shall be moze playnly contynued/ as the ma-  
 ter that is moost nedefull and moost edyfyenge. And  
 before onely those maters y semeth moost fructuous/  
 and the chapitres of them shall be wryten as god Wyll  
 gyue grace/ wherfore as the same Bonauenture byd-  
 deth/ thou that Wylte fele the swetenes and the fruyte  
 of these medytacyons/ take hede alway and in all pla-  
 ces deuoutly in thy mynde beholdynge the persone of  
 our lord Iesus in all his dedes/ as Whan he stode  
 With his dyscyples/ & Whan With other synfull men.  
 And Whan he preched to the people/ and how he spake  
 to them. And also Whan he Wrought myracles/ and so  
 forth takynge hede of all his dedes & his maners/ and  
 pryncypally beholdynge his blessed face yf thou canst  
 ymagyn it/ that semeth to me moost harde of all other  
 but as I trowe it is moost lykynge to hym that hath  
 grace therof. And so What tyme that synguler medy-  
 tacyons ben not specysyd/ this generall shall suffyse.

**D**e aptione libri in sinagoga notat in capto sequenti.

**H**ow our lord Iesus began to preche/ and to  
 gader dyscyples.

Ca. xvi.



After that our lord Iesus Was come home  
 agayne to Nazareth fro his baptysm and  
 his temptacyon (as it is sayd) he began a  
 lytell and a lytell to shewe hymselfe and to  
 teche pryuely and in partte. For as openly and fully

Uide i ca.  
 primo se-  
 quenti qd  
 hic omit-  
 titur.



We rede not þ̃ he toke vpon hym thoffyce of prechynge  
all that yere solowynge / that is to saye vnto the tyme  
that he wrought the fyrst myracle at the weddyng /  
that was that selfe daye a twelue monethes þ̃ he was  
baptysed . And though he or his dyscyples preched  
in the meane tyme otherwhyle / neuerthelesse it was  
not so fully nor so customably done before that Johan  
baptyst was taken and imprysoned as after. And in  
that he gaue vs ensample of a wonderfull mekenes /  
Whan touchynge thoffyce of prechynge he gaue stede  
to Johan / that was moche lesse and without compa-  
ryson more vnworthy than he. And so we may se that  
he began not with boost and blowynge as many done  
but with mekenes lytell and lytell softly / wherfore  
vpon a sabbot daye whan he was comen in to the sy-  
nagoge as he was wonte to do with other / as in the  
chirche of the iewes / he rose vp for to rede in maner of  
a mynystre or a clerke. And whan there was taken  
hym the boke of the prophete Esaye / he turned to the  
place where it is wyrtten / and so he redde in this ma-  
ner. The spiryte of god hath rested vpon me / wher-  
fore he hath anoynted me / & for to preche to the poore  
he hath sente me / & so forth. And than whan he had  
closed the booke and taken it to the seruant / he sate  
downe / and than he spake ferthermore. This daye is  
this scripture fulfilled in your yeres. Now take hede  
of hym / how mekely at the begynnynge he toke vpon  
hym the offyce of a rede as it were a symple clerke /  
fyrst with a benygne and lowly chere redynge / & after  
expowynge it mekely of hym / and yet not openly ex-  
pressynge or menynginge hymselfe whan he sayd / this  
daye is fulfilled this scripture / as who sayth / That

Specio-  
lus for-  
ma pre-  
filijs ho-  
minū.

De quar-  
ta voca-  
tione ha-  
bet Joh.  
i. ca. Lu-  
ce. quinto  
ca. Mat.  
quarto &  
Mat. pri-  
mo.

rede this daye / and he of Whome it speketh. And the  
eyen of all that were in the synagoge were set besyde  
on hym / and all they wondred of these wordes of grace  
that wente out of his mouth / and no wonder / for he  
was soueraynly sayre & also moost eloquent. As Da-  
uid sayth of hym also. Thou sayre in shape passynge  
the children of men / and grace is shewed in thy lyppes  
ferthermore also our lord Iesus besyde hym about  
our saluacyon began to call and gader to hym dyscy-  
ples / and so he called Peter and Androwe thre tymes.  
Fyrst whan he was aboute the water of Iordane (as  
it was sayd before) and than they came somwhat to  
his knowlege / but they folowed hym not. The seconde  
tyme he called them fro the shyppe / whan they were  
aboute to take fyssh / as Luke reherseth. But than  
though they herde his doctryne and folowed hym / ne-  
uerthelesse they sought at that tyme to retorne agayn  
to theyr propre goodes. The thyrde tyme as Mathew  
sheweth / he called them fro the shyppe / whan he sayd  
to them. Come ye after me / for I shall make you fyl-  
lers of men. And thā lefte they theyr nettes & shyppe  
and folowed hym. Also in the two last tymes he called  
James and Johan / as in y same place is made men-  
cyon of them with Peter and Androwe. Also specyally  
he called Johan the euangelyst fro the byrdale as saynt  
Iherome sayth / but that is not expressed in the texte  
of the gospels. Also specyally he called Phylipp. And  
also in an other place he called Mathewe the publi-  
cane. But the maner of callynge of the remenaunt is  
not expresse wyrtten / saue that Luke maketh mynde &  
mencyon of the. xij. apostles chosen / and nameth them  
all. Now take we here good hede to the maner of hym



In this callynge and gadynge of his dyscyples and of his conuersacyon With them / how lowly he spekethe to them / and how homely he sheweth hymselfe to them / drawynge them to his loue Withinforth by grace / and Withoutforth by dede / famylyerly ledynge them to his mothers hous / & also goynge With them ofte to theyr dwellynge / techynge and enfourmyng them / and so in all maner beyng besy aboute them / and With as grete cure as the mother hath of her sone. In so moche that as it is Wryten / saynt Peter tolde What tyme he slepte With them in any place / it was his custome to ryse vp in the nyght they slepyng / & yf he founde any of them vncouered / pryuely and softly couered them agayne / for he loued them full tenderly / knowynge What he wolde make of them / all though so were they were men of rude & buystous condycyons & of symple lygnage / neuerthelesse he thought to make them prynces of the worlde & cheseraynes of all chrysten men in ghostly batayle / & domes men of other. Here also let vs take hede of What maner people began the fayth & the grounde of holy churche / as of suche symple fysshers / poore men and vnlearned. For our lord wolde not chose hereto grete clerkes and wyse men / or myghty men of the worlde / lest þe grete dedes that sholde after be done by them / myght be arrected to theyr worthynes. But this he reserued & kepte for hymself / as it was reason shewynge that onely in his owne goodnes and myght and wysdome he bought vs and laued vs. Blessed be Iesus Withouten ende. Amen.

Nota contra benedicti  
gnā curā  
Iesu.

Of the myracle done at the byrdale / turnynge  
Water in to Wyne.

Ca. xvij.



befell that daye twelue monethes that  
 our lord Iesus was baptysed / as it is sayd  
 there was made a brydale in the countree of  
 Galylee in a place y<sup>e</sup> was called the Chane  
 Of the whiche brydale there is doubtle whole brydale  
 it was. But we at this tyme shall suppose after the  
 comyn oppynyon that it was saynt Iohan the euange-  
 lyst / as saynt Iherome also sheweth in the prologue  
 of the gospell of saynt Iohan. At the whiche brydale  
 our lady Iesus mother was / as she that was the  
 moost eldest and moost worthyest of the thre sisters.  
 And therfore she was not bydden nor called thyder  
 as other straungers were / but she was there in her  
 sisters hous homely as in her owne hous ordeynynge  
 and mynystrynge as maystresse therof. And that we  
 may vnderstande by thre euydences of the processe of  
 that gospell. First by that the gospell sayth that the  
 mother of Iesus was there / and after that Iesus  
 and his dyscyples were called or bydden therto. And  
 so as we suppose it befell that what tyme our ladyes  
 sister Mary Salome the wyfe of zebedee shapen for to  
 wedde her sone Iohan / she wente before to our lady to  
 Nazareth that was fro the Chane aboute foure myle  
 sayenge that she wolde make a brydale vnto her sone  
 Iohan. And so than our lady wente with her for to or-  
 deyne therfore certayne dayes before. So that whan  
 other gesses were bydden / she was there all redy and  
 homely before. ¶ The seconde euydence is / that she  
 knewe the defaute of wyne / wherfore it semeth by all  
 lykelyhode that she did not syt at meet as other gesses  
 that were bydden / but that she wente aboute mynys-  
 trynge & ordeynynge as one of them that deliuered



meet and drynke and other necessaryes / Wherfore she perceyued by tyme and sawe the defeaute of Wyne / and tolde priuely her sone therof for helpe & remedy / & that myght she not haue done / yf she had sytten amonge other Women but she had rylen fro the boorde / that is not semely to be / & also it is not to byleue that she that was vertuously shamesfast sate by her sone amonge men / Wherfore it foloweth that she sate not as a geste / but mynystred as it is sayd before. ¶ The thyrd euydence hereof is / that she hadde the seruauntes to go vnto her sone / and that they sholde do what that he hadde them do . And so it semeth that she was ouer them / and that the byrdale was gouerned by her / and therfore she was bely that no defeaute were therat / Wherfore we may take hede and vnderstande the maner of this byrdale and the processe of the myracle done therat thus. Fyrst we shall beholde our lord Iesu etyng there amonge them as an other comyn man / and that syttinge in the lowest place / and not amonge the grete and moost worshipfull gastes aboue / as we may vnderstande by this processe. For he sholde after teche this lesson of the gospel / Whan thou arte bydden to the byrdale or to the feest / syt and take thy stede in the lowest place. And for as moche as he wolde fyrst do in dede that he sholde after teche by worde / therfore he wolde not take the fyrst and the pryncypall sete in maner of proude men / but rather the lower amonge synple men. ¶ Herewith also behelde our lady his mother that all thyng were well and couenably done tellunge the seruauntes and the mynystres how they sholde serue and wherof. And so after whan it drew toward the ende of the feest / they came to her & sayd

there is no more Wyne. And she answered/abyde a lytell and I shall gete you to haue more. And she wente out of þe chambze in to the hall to her sone Iesus that sate at the bozdes ende nygh the chanibze doze/ & rowned hym in the ere and sayd. My dere sone/they haue no more Wyne/and she this our cyster is pooze/wherefore I ne wote where we shall haue more. And Iesus answered & sayd/What is that to me & to the woman. This semeth a harde and a buystous answere to his mother. But neuerthelesse it was sayd in mystery and for our doctryne & techynge/as saynt Bernarde sayth and as it shall be tolde after the processe. But of this harde & straunge answere as to semynge his mother was not distourbled ne in despayze/but fully trustyng in his grete goodnes and benignite she wente agayne to the seruantes and sayd to them. Go to my sone Iesus/and what someuer he sayth and byddeth you do/do it. And than at the byddynge of our lord they fylled the stenes that were there ful of water. And anone at his blessing all the water was turned in to Wyne. And than he badde them drawe therof/and bere to Archytryclyne/that is to saye/the moost woorthy person of all the gastes in that hous. In the whiche byddynge we may se fyrst the dyscrecyon of our lord/in that he sente that Wyne fyrst to the moost woorthypfull man. Also we may se here by that our lord sate ferre fro hym/in that he sayd/bere it to Archytryclyne. And so sythen he sate in the hyghest place/it semeth that our lord sate in the lowest place/as it is sayd before. And whan he had tasted the Wyne and praysed it/and he & other dranke therof. The mynystres that knewe how it was made/tolde openly the myracle to all the



assistance. And than his dysciples byleued in hym  
 moze sadly as for þ̄ fyrst myracle that they sawe done  
 before them. And so in that Iesus shewed his blysse  
 and his godhede. Afterwarde whan the feest was all  
 done / our lord Iesus called Iohan by hymselfe and  
 sayd. Leue this woman that thou hast taken to thy  
 wyfe / and solowe me / for I shall byynge the to a better  
 and moze perfyte weddyng than this is. And anone  
 without moze Iohan lefte his wyfe there / & folowed  
 Iesus. In this foresayd processe we may note many  
 thynges to our doctryne & edyfycacyon. Fyrst in that  
 our lord Iesus wold come & be present at the bydale  
 and weddyng / he shewed vs that matrymony and  
 fleshely weddyng is lesfull and ordeyned of god. But  
 in that he called Iohan therfro / he doth vs to vnder-  
 stande that ghostly matrymony is moche moze better  
 and perfyter & worthyer. Also in that harde answer  
 and straunge (as to semynge) that he gaue to his mo-  
 ther / whan he sayd / what is that to me & to þ̄ woman  
 (as saynt Bernarde sayth) he taught vs that ben re-  
 lygyous & haue forsaken the worlde / not for to be besy  
 and to haue grete care aboute our fleshely parentes /  
 so that theyr nede let not our ghostly exercyse / for as  
 longe as we be of the worlde / so longe be we in dette to  
 our parentes / but after we haue lefte it & forsaken our  
 selfe / moche moze be we free & deliuered of the besynes  
 of them. And so we fynde wyrté that there came vpon  
 a tyme to an heremyte or a monke that had forsaken þ̄  
 worlde & lyued solytarly in desert / his owne fleshely  
 brother prayenge hym of his helpe in a certayne nede  
 as touchynge the worlde / and he badde hym go to his  
 other brother that was deed longe before. And than he

Narratio

Wondred of that byddyng / & sayd that he was deed /  
as he knewe well. The monke answered & sayd that  
so was he deed to the worlde. And so taught vs our  
lorde Iesus / that we that haue forsaken the worlde  
sholde not be hely aboute our parentes and fleshely  
freendes ouer that that religyon asketh / whan he an-  
swered to his mother / and namely to suche a mother /  
sayenge. What is that to me & to the womā. Another  
vnderstādyng is in these wordes / the whiche compyn-  
ly doctours telleth / and therfore we passe ouer at this

**De patie:** tyme. Ferthermore we haue here techyng of pacyence  
**ria et spe.** and hope in the dede of our lady that leste not for that  
**Nota op:** straunge answer / as it is sayd befoze. And so what  
**tyme.** tyme we call vnto Iesu for helpe at our nede bodily  
or ghoostly / though we fynde it not anone / but rather  
hardnes and contrarytee / we shall not leue therfore to  
call vpon hym by good hope / tyll throughe his mercy &  
grace the vsfauery water and colde of aduersite and  
penaunce be turned in to wyne of conforste and ghoostly  
lykyng. After this myracle was done / our lorde Je-  
sus wyllynge and purposynge so forth to werke and  
preche openly for the saluacyon of man / he wente fro  
that place with his mother & his dyscyples in to Ca-  
pharnaum besyde Nazareth / ledynge his mother by  
the waye and solowynge his dyscyples / and they be-  
sely herynge his wordes & his techyng. For he was  
not ydle / but euer dyd and wrought good / or taught  
and spake to edyfycacyon. And so do we in his name  
that blyssed be he withouten ende. Amen.

**C**Of the excellent sermon of our lorde Iesu  
on the hyll.

Ca. xviij.



**W**han our lord Iesus had chosen & gadred his  
 dyscyples (as it is sayd before) Wyllynge to  
 teche them & enforme them to perfeccion of the  
 newe lawe/ he ladde them by vnto a hyl that is called  
 Thabor/ about two myle fro Nazareth (after y<sup>e</sup> comyn  
 oppynyon) & there he made to them a longe sermon / &  
 full of fruyte/ the whiche as saynt Austyn sayth in the  
 begynnynge of this boke that he made of that sermon  
 it cōteyneth all the perfeccyon of chrysten lyuynge. for  
 in that sermon he taught them fyrst whiche men of  
 god ben blyssed and woorthy to haue his blysse. Also he  
 taught them the true maner of prayer/ of fastynge/ of  
 almes dede & other vertues longynge to y<sup>e</sup> perfyte lyfe  
 of man/ as the texte of the gospell openly telleth/ & dy-  
 uerse doctours & clerkes expowne it suffyciently/ the  
 whiche processe we may passe ouer here/ for as moche  
 as it is wyrtten bothe in latyn & in Englyshe in many  
 other places. And also it were a full longe processe to  
 touche all y<sup>e</sup> poyntes therof here/ as by maner of medi-  
 tacyon/ wherfore we shall at this tyme specyally note  
 that our lord Iesus began his sermon fyrst at pouerte  
 doynge vs to vnderstande y<sup>e</sup> pouerte is y<sup>e</sup> fyrst grounde  
 of all ghostly exercyse. for he y<sup>e</sup> is ouerladen & charged  
 with temporal good & wooldly rychesse/ may not frely  
 folowe our sauour Chryst/ that is the myrrour & en-  
 sample of pouerte/ namely he that hath lykynge and  
 his affeccyon vnder these wooldly goodes/ for he is not  
 free/ but thral and as in bondage of them. for of that  
 thyng that a man loueth inwardly and by affeccyon/  
 he is made wylfully thral and seruaunt. And therfore  
 is the pooze man blyssed / that is to saye/ he that in-  
 wardly loueth no thyng but god. for in that he is

vita xpi.

A

Augusti-  
 nus de ser-  
 mone dñi  
 in mote.

Nota de  
 pauper-  
 tate.

knytte to god/as for the more parte. Wherfore sayth  
 Bernard in ser. iij. saynt Bernarde in a sermon/ that pouerte is a grete  
 de aduentu. fether or a grete wyng/ through the whiche a man  
 fleeth so soone in to the kyngdome of heuen. For as to  
 other vertues that folowe in this place of the gospels/  
 the mede of them is behyght for to come/as in tyme þ  
 foloweth after. But to the vertue of pouerte it is not  
 onely behyght for to come/ but as in tyme that is now  
 present/ it is gyuen of Chryst by þ forclayd wordes at  
 the begynnyng of his sermon/ þ ben in these. Blyssed  
 be those that ben pooze in spiryte/ for theyr mede is the  
 kyngdome of heuen. Loo he sayd not theyr mede shall  
 be/ but as now theyr mede is. Also they þ be not onely  
 pooze/ but pooze in spiryte ben blessed/ for therin stan-  
 deth the vertue of pouerte/ & he is pooze in spiryte that  
 hath lytell of þ spiryte of pryde/ that is comyn to man  
 kynde by þ fyrst synne/as man is called pooze worldly  
 that hath lytell of worldly goodes. But now leuynge  
 this mater turne we vs to cōtemplacyon beholdynge  
 our lord Jesus/ how lowly & mekely he sytteth vpon  
 that hyll/ & his dyscyples aboute hym/ and with how  
 lowly & sadde chere he speketh those wordes full of edy-  
 fycacyon/ & techeth that noble lesson of souerayne per-  
 feccyon/ & also how mekely & ententyfly his dyscyples  
 beholde his blessed face/ & here those swete wordes/ &  
 let them besyly in theyr mynde/ and so haue they grete  
 ioye & ghostly lykynge in his speche & in his syght/ &  
 specially as I hope they were cōforted in þ noble short  
 prayer that he taught them amōge other in that tyme  
 that is Vater noster/ & that for the grete fruyte þ they  
 felte therin/ & also for þ grāt trust & hope þ they were  
 put in therby. For as we may well suppose as to þ first

Vater  
 noster.



that is the fruyte therof / not onely they vnderstode it  
 after the letter / but also therw they had throughe grace  
 the ghoostly vnderstandynge of eche petycyon therof.  
 And sythen therin is conceyned the askynge of all that  
 vs nedeth to the body & to the soule / & that touchynge  
 our tēporal lyfe in this worlde / & the lyfe euerlastynge  
 in an other worlde / and all comprehended in so shorte  
 wordes / no wonder though they had grete lykynge &  
 conforste in that prayer by the grete fruyte that they  
 tasted therein. And so haue all they that throughe grace  
 feleth the ghoostly fruyte & the swete taste therof. Also  
 as to the seconde conforste in that prayer / that is trust  
 and hope / how myght they? trust and hope be more  
 stabled and strengthened / than to se hym that all onely  
 knewe what was nedefull & spedefull to them to aske  
 and that myght onely gyue it them / and teche them  
 the petycyon / by the whiche they myght not erre in  
 theyr askynge / nor fayle of theyr askynge. And so he  
 that was domes man made the lybell in theyr cause  
 agaynst the whiche he myght not gyue his dome and  
 his sentence. Also he that is lord made the byll of his  
 seruauntes / for to aske onely those thynges that were  
 nedefull to them / & lykynge to hym for to graūte. More  
 conforste myght not be / touchynge prayer & askynge in  
 nede. And also more ouer / this conforste of this prayer  
 was the more / for as moche as nexte before in y<sup>e</sup> samy  
 place of y<sup>e</sup> sermon he reprobued the prayer of ypocrytes  
 & other that were not worthy to be herde. And so was  
 the medycyne more comfortable & lykynge that the de-  
 faute & sakenes was opened and tolde before. All this  
 cōforste shall we fynde in the foresayd prayer Vater nos-  
 ter / yf we saye it deuoutly / & not in deedly synne. For

Secūda.

**Nota ex  
causa.**

**Populus  
hic labijs  
me hono-  
rat.**

**Nota de  
experien-  
tia oronis  
Pater no-  
ster.**

our lord Iesus made not onely this prayer to his discy-  
ples that were that tyme specyally With hym on that  
hyll/ but also to vs and all chrysten men generally that  
sholde make theyr prayer to the father of heuen in his  
name vnto the worldes ende. But the more harme is/  
here is moche people deceyued that leue to moche this  
moost woorthy prayer & best/ by synguler deuocyon in  
other pryuate prayers/ or sayenge it wont deuocyon.  
As we may se all daye many men & women berynge  
bedes With tryllpyge on the fyngers and Waggyng  
the lyppes/ but the syght cast to vanytees/ & the herte  
that onely god knoweth/ as it is to drede set more vpon  
worldly thynges. Of the whiche maner of people spe-  
keth our lord god by the prophete & sayth thus. This  
people prayeth and honoureth me With theyr lyppes  
but theyr herte is ferre from me. But for as moche as  
this mater is spoken of in many other treatyses & bo-  
kes/ bothe in latyn and in englyshe/ & this prayer suf-  
fyciently expowned/ therfore we passe ouer more short-  
ly at this tyme hereof. But one thyng touchyng this  
prayer/ sothly I trowe that Who so wyll gve his en-  
tent for to saye it With deuocyon/ and hath an inwarde  
desyre to the ghostly vnderstandyng/ theron settynge  
his herte as moche as he may whan he sayth it bothe  
in comyn & in pryuate/ he shall through grace by pro-  
celle of tyme fynde so moche conforte therein/ that there  
is no prayer made of man/ that shall be to hym so sa-  
uery and so affectuall/ in what so euer nede or case he  
be stered specyally to praye for remedy & helpe to god.  
And so shall he fynde in his soule whan god wyll gve  
his grace With grete lpyngge dyuerse vnderstādyng  
therof moost pertynent to his desyre/ and that other



than is wyrtten in the comyn expolicyn therof / or per-  
 auenture better than he can tell. But moche folke / as  
 seruantes & hyred men haue moze wyll to praye for spe-  
 ciall mede that they coueyte here / than as true sones  
 for the loue & the pleasynge of our father god of heuen.  
 And so they set moze theyr lykynge & besynes in a pry-  
 uate prayer made of man to our lady or to other sayn-  
 tes of heuen / than they done in this generall prayer  
 made of god hymselfe the whiche without doubtte is  
 moost pleasynge to hym & moost spedefull to vs / & ther-  
 fore they ben deceyued in many maners. I speke not  
 here of the sawter & the scrupce in holy churche / neuers  
 thelesse other deuoute prayers made to god and to our  
 lady & other sayntes ben good to be sayd after that the  
 deuocyon of men is stered to save them in rouenable  
 tyme / so that they set not theyr affectyon the lesse vpon  
 this moost worthy prayer Pat noster. As moche folke  
 in the sayenge of other pryuate prayers set all theyr  
 entent and speke them with grete deuocyon / but in the  
 sayenge of the Vater noster they ben to neclygent and  
 rabble it forth without deuocyon / & that maketh ofte  
 specyall mede temporall that they hope for to haue by  
 the sayenge of suche pryuate prayers / as to ouercome  
 theyr enemyes / or for to be kepte fro fyre or water / or  
 sodeyne deth / or other bodyly perylles. And that is a  
 grete foly to trust vpon / by the sayenge of ony prayers  
 without ryghtwyselyng. And also men sholde not  
 desyre suche specyall temporall medes / but ouely as is  
 the wyll of god y all onely knoweth what is spedefull  
 to vs / & that without doubtte shal gete vs moost effe-  
 ctuall of ony other prayer the Vater noster yf it be sayd  
 truly with deuocyon & specyally by this peticyon and

askynge (Siat volūtas tua sicut in celo et in terra) That is to saye. Our father in heuen / thy Wyll be done in all thyng / as in heuen so in erth. And so yf it be best to vs for to be kepte fro fyre or water or sodeyne deth / or any other bodyly peryll / Without doubte our father of heuen god Wyll gyue it vs after y foresayd petition With ryght wyselpyunge / & elles not / saye We neuer so pryuate prayers. For as We rede all daye of dyuers martyrs & sayntes / that some were brent / some were drowned / & in other dyuers maners put to shamefull deth as to the worlde / & that was best to them & encrease of theyr ioye & blysse of heuen. Wherfore it had be a grete open folly to the (as we may well wyte) to haue prayed for to be kepte fro suche bodyly harmes or perylles / & as agaynst sodeyne deth / it is spedefull to many men for to haue suche deth shamefull to mannes syght. As saynt Gregory telleth by ensample of y prophete Abdo that was woxyed of the lyon / that god scourgeth often tymes here ryght wysle men by suche shamefull deth.

**Iustus si** For as holy wyte wytnelleth sothly y ryght wysman  
**forte pre** yf he be ouercomen by any maner of bodyly deth / his  
**occupat<sup>9</sup>** soule shall be saued & be set in euerlastyng rest. Neuer  
**fuert in** thelesse We praye ofte and that lefully to be kepte from  
**refrige-** sodeyn deth / but that is vnderstande y We be not com-  
**rio erit.** bzed With deedly synne / therin to dye Without repen-  
 taunce of herte & thyfte of mouth / & therto as I hope  
 is moost best & effectuall prayer the Vater noster / spe-  
 cially in the two last peticyons & askynges therof / by  
 the whiche We praye almyghty god y father of heuen  
 Et ne nos that he suffre vs not to fall & to be combzed With grete  
 iudas in temptacyon of deedly synne / but that he kepe vs and  
 rctationē delyuer vs from all euyl & wyckednes. And though



it so be that þ mater of this woorthy prayer be so plentiful and also the desyre of the wyrtter hereof were to speke more therof. Neuerthelesse for it is wyrtten in so many other places (as I hope) suffyciently and also for the grete processe that foloweth after / We leue this mater at this tyme & all the fructuous sermons that our lord Iesus made to his dyscyples on that hyl before / goynge downe with hym by deuoute contemplacyon / and beholdynge how that after that noble lesson taught on the hyl as it was skylfull for the hygh perserccyon therof our lord Iesus came downe with that meke folke of his dyscyples / spekyng also homely with them by the waye / and they as the chckyns of the henne folowed hym with moche ghostly lykynge / coueytynge eche before other to be nexte hym and here his vertuous and swete wordes. And after he was come downe / moche people came agaynst hym / bryngynge dyuerse seke folkes and many (as the gospell telleth by processe) the whiche all he full of mercy heeled / and made hole bothe in body & in soule. And thus shortly we passe here ouer moche processe of the gospell and many chapytres of the foresayd boke of Bonauenture / for the lytell edyfycacyon of them as it semeth nedefull to symple soules / to the whiche this booke is speccially wyrtten in englyshe / as it hath ben ofte sayd here before. And so leuynge this processe in many places we shall onely tell the notabyltyes ther vpon shortly to edyfycacyon. Amen.

**O**f the seruaunt of Centurio / and of the sone of the lytell kynge heeled of our lord Iesus. Ca. xix.

Nota con-  
tra super-  
bia mun-  
danoꝝ.

**I**n this gospel in that our lord Iesus mekely & vnprayed went bodyly to heele þe seke seruaunt/ & wolde not go to the kynges sone prayed/ our pryde is reprovoued in that/ We in the contrary maner ben redy/ and leuer to go to ryche men & myghty/ that We may be worldly woꝛshypped by/ & to please them/ & do all þe scruyce þe We may for worldly mede/ but We ben lothe to go to pooꝛe men & symple/ oꝛ to helpe them in theyꝛ nede for ghostly mede/ lest it were agaynst our woꝛshyp/ as saynt GREGORY noteth in this place.

**O**f the palytyke man let downe in his bedde by the couerynge of þe hous/ & heeled of our lord Iesu. Ca. xx.

Nota de  
infirmi-  
tibus cor-  
poralibus &  
spūalibus.

**I**n this gospel We haue ensample and doctryne that ofte sythes bodyly sekeneſ cometh of ghostly sekeneſ that is synne/ & that the heelyng of ghostly sekeneſ is ofte cause of bodyly heele. In that our lord fyrst forgaue to the palytyke his synnes/ & after heeled hym of the bodyly palsey. Also here We may se þe grete vertue of true byleue/ in that that þe fayth & the byleue of one man helpeth & saueth an other/ as the fayth of the berers of this palytyke man saued hym. And also in the nexte chapitre befoze the fayth of Centurio gate heele to his seruaunt. And also here after the fayth of the Woman of Chananee saued her doughter. And it falleth now all daye that chyldren baptyſed/ and after deed befoze þe yerres of dyscrecyon/ ben saued in þe fayth of theyꝛ godfathers thꝛough þe meryte of Chꝛyst. And this is openly agaynst some heretykes that holde the contrary opynyon.

De virtu-  
te fidei.

How Martha was heeled of her sekeneſ by touchyng



**De mercuris. Tertia pars. Ca. xxi.**  
**of the hemme of our lordes clothynge. Caplm. xxi.**

**A** he gospell nameth not þ woman þ was heeled **simbria**  
 by the touchyng of þ hemme of Iesus clothþge **bestime.**  
 But saynt Ambrose & other doctours say that she was **ta dñl.**  
 Martha þ sytler of Mary mawdeleyne by þ hemme of  
 Iesus clothynge (as saynt Bernard sayth) may be vn  
 derstande euery meke seruañt of god, þ whiche in ony  
 maner vertuous dede þ he doth ough to knowe truly  
 in herte & opynly knowlege by mouth, that onely god  
 is pryncypall doer therof, & not he, as the cloth heeled  
 not, but our lorde Iesus that wored that cloth.

**Of the couerlyon of Mary mawdeleyne. Ca. xxij.**



**O**f Symon the leprose upon a daye to ete with hym / and thereto he graunted full gladly / and came to meet as he was wonte to do ofte sythes / bothe of his owne curtesye / and also for the loue and the zeale that he had vnto the saluacyon of mennes soules / for the whiche he was made man / for so cerynge with them & benygne comynge with them he drew them to the loue of hym. And for as moche as he made hymselfe so perfytyl poore / that he toke no possession of worldly goodes for hymselfe as for his / therfore through that loue of pouerte / he was y myrcout of mekenes / what tyme he was prayed or hydden to meet / he toke it for the tyme and the place mekely / and with curtesye thankyng / and with good wyll. And than it happened that Mary maudeleyne (that perauenture often tymes befoze had herde hym preche / and through touchynge of his grace was gretely stered to compuncyon and to the feruent loue of hym / though it were yet pryuely hydde in her herte) whan she herde and knewe that he was set at meet in the hous of the foresayd Symon / she was feruently touched with sorowe of herte withynforth for her synnes / and also with the brennyng fyre of his blessed loue / so that she myght no lenger abyde / but anon she wente vnto the foresayd hous / where as Jesus sate at meet / cōsyderynge that without hym she myght not be safe / ne haue forgiveness of her synnes. And so she wente bodily into the hous / and as she had forgotten her selfe / takyng no regarde vnto the gesses that were there at theyr meet / holdyng downe her face and her eyen toward the erth she letted not tyll that she came to hym that



She sought and inwardly loued our lord Iesus. And  
 than anon she fell downe to the grounde prostrate at  
 his fete / and with grete inward sorowe & shame for  
 her synnes spake in her herte to hym / thynkyng as  
 it were in this maner. My swete lord I Wote Well &  
 truly knowlege that ye be my god and my lord / and  
 that I haue offended your hye maieste in many grete  
 offences and trespasses / in so moche that I knowlege  
 sorhly that my synnes be without nombre / as the gra  
 uell of the see. But for as moche as I beleue that your  
 mercy passeth al thyng / therfore I wretched & synful  
 come to you / & flee to your grete mercy / forthynkyng  
 inwardly of that I haue offended / and askyng mer  
 cy and forgyuenes / and I behete with all my herte  
 amendement of my synnes / and that I shall neuer to  
 my power forsake your obedyence. Good lord put me  
 not fro you / and forsake not my repentaunce / for other  
 refute I Wote Well I may none haue / and also I wyll  
 not haue / for I loue you soueraynly aboue all other.  
 Wherfore good lord forsake ye not me / but punyshe ye  
 me at your owne Wyll. Neuerthelesse I aske alwaye  
 mercy. And here with grete trust of his mercy and  
 inward affectyon of his loue / she kyssed his fete ofte /  
 and sadly wepyng and shedyng teres so thyrke that  
 she washed his fete with them. And so it semeth there  
 by that our lord Iesus wente bare fote. After whan  
 she had well wepte with grete drede of her grete vn  
 worthynes that her heeres sholde come nigh or tou  
 che her lord Iesus fete. And than she wyped them  
 with her owne heere full deuoutly / for bycause that  
 she had not brought with her some thyng that was  
 precyous for to wype them with. And also she wyped

them with her heere/ in amende ment of that she had  
before trespassed with her heere/ that is to saye/ as she  
had before vled it in pryde and vanite/ than she wolde  
put it in to the vble of mekenes and deuocyon. And also  
for the feruent loue & deuocyon that she had to hym she  
wold not be letted therof by the fetchynge of any cloth  
to wype them with/ but so wyppynge his fete with her  
heere/ & after ward deuoutly kyllyng them ofte sythes  
after anoynted them with a precyous oyntment that  
she brought with her/ supposynge perauenture that  
our lordes fete were harde of the waye/ and also for in  
warde deuocyon begynnyng with dyde at his fete/ as  
she dyd after with more boldnes of loue anoynted his  
heed. Lorde god who so wolde inwardly thynke and  
take hede to this dede of this woman/ & all the circum  
staunce therof/ moche ghostly fruyte sholde he fynde  
therin/ sterynge to inwarde repentance of synne & true  
loue of Iesu and grete deuocyon. But now forth as to  
the processe take we hede also of the maner of our lorde  
Iesu in this tyme/ how benygne & pacyently he suf  
fred her to do all her wyll/ for it tyked hym full well/  
knowynge the inward affeccion & the true loue of her  
herte. And so all that tyme he feared of styng/ & also  
with hym all the gestes wondrynge of the woman/ &  
of that straunge dede/ & of the pacyence of our lorde Je  
su and his suffraunce of her. And specially the mayster  
of the house Symon denied hym greatly in his herte  
that he wolde suffre suche a comyn synfull woman to  
touche hym so homely. And in that he thought that  
he was no prophete/ supposynge that he knewe her  
not. But our lorde Iesus that passynge all other pro  
phetes knoweth the leest thought of mannes herte/



answered openly to his prey thoughtes / shewynge hymselfe therby a very pphete & more than a pphete. And by ensample of two doctours he concluded hym iustfyenge the woman þ he helde so synfull / & preued that she loued hý more & shewed more token of loue by her dede than he with all his feest / & so shewynge þ not onely þ perfectyon of all vertues / but þ iustfyenge of the synfull standeth princypally in true loue of god / he sayd to Symon as for a cōclusion thus. Many synnes ben forgyuen her for she loued moche. And than he turned hý to Marthe & sayd to her as for a full ende of þ she asked. Thy sayth hath saued the / go now in peas. Worde how swete & lykynge was this worde to her / & with how grete ioye þ she went away. Sothly it was so lykynge þ as I trowe it went neuer after out of her mynde / & so was she perfytylly cōuerted to Jesu leuyng fully her synne / & lyuyng euer after in all honeste ho-lyly / & drawynge alway to hym & to his mother wout departynge perseueraūty. In þ foresayd processe & the sentence of this gospell be many grete notabylytees to our edificacyon / of the whiche we shall touche some in party. Fyrst as to a souerayn cōforte of all synfull folke we haue here openly shewed in our lord Jesu þ haboundaūce of his endles mercy that so soone & so gladly forgaue so many grete synnes & trespasses of this synfull woman / & so doth he to al þ truly desyret & asketh his mercy / but here behoueth charite & true loue þ was so Charitas specially cōmēded of hym in this woman / þ whiche is hominis. onely peas bytwene god & the synful man / as þ apostle sayth þ charite couereth þ multytude of synes / & wout Bernard þ it is impossyble to please god. For as saynt Bernarde sup. canf. sayth / þ quantite of euery mannes soule shall be taken ser. xxvi.

and esteemed after þ measure of charite þ is therein/ þ is to saye/ þ soule þ hath moche of charite is grete/ & that hath lytell is lytell/ & that hath nought is nought/ as saynt Doule sayth after þ reherfing of many grete vertues/ cōcludyng thus/ yf I haue not charite/ sochtly I am nought/ & therfore sayth our lord of this woman/ þ for she loued moche/ therfore she had moche forgyuen as it was sayd before. Furthermore also here haue we ensample of true repentaunce & penaunce þ is nedefull to

**A.**

**Uera penitētia p peccatis. Cōtra lollardos.**

**Nota de cōfessioe.**

**Nota reponsum**

forgyuenes of synnes/ shewed in this woman. As we deleyne/ as we haue herde/ þ whiche penaunce (as al ho ly churche teacheth) standeth in sorowe of hert/ in shyfte of mouth/ & in satisfaccyon of dede. But here perauenture some mē thynke (after þ fals opinyon of lollardes) that shyfte of mouth is not nedefull/ but þ it suffyseth onely in hert to be shyuen to god as þ woman was/ for the gospels telleth not þ she spake ought w her mouth/ & yet þ synne was fully forgyuen/ as it is sayd/ & as it semeth this is a grete euyldece for þ opinyon. But here to is answere reasonable/ þ our lord Iesus to whome she made her cōfessyon in here was there in bodyly presence very god & man/ to whom by vertue of þ godhede was as open þ thought of herte/ as is to man þ speche of mouth/ as oftentymes þ proccesse of þ gospel tellith & specyally here openly bothe of þ woman & also of the pharysees thought/ wherfore þ thought of herte was onely thā to hē as moche as is now þ speche of mouth to man bodyly/ & for as moche as now in þ newe lawe what tyme þ we synne deedly/ we offende hē not enely after his godhede/ but also after his manhode that he bought vs w fro synne & ghostly deeth/ therfore vs behoueth to do satisfaccyon to hym after bothe kyndes by



true penaunce/knowleggng our trespase bothe to god & man/ & askynge forgyuenes. And sythen we haue not here his boddy presence as Marye madeleyne had/ therefore in his stede vs behoueth to shewe to þe prest by worde þe we haue offended hym as mā/ as we shewe to hys by repētaunce of hert þe we haue offended hym as god/ þe is to saue/ at þe lest by deedly synne/ for therby onely we be departed fro hym/ & vnkynndly lese the grete benefyce þe he gaue to vs in his manhode/ wherfore yf we wyll be restored agayn & knyt to hys as we were before in grace we must do satisfaccyon/ not onely to hym as to god/ but also as to mā þe we haue so forsakē by deedly synne in maner as it is sayd. And so as holy chirche hath reasonably ordeyned & bydde knowlege by mouth & make our cōfessyon truly of our synne to þe prestes þe he hath specially ordeyned in his stede/ as his bykers here after the wordes of þe gospell þe he spake to his dyscyples whan he sayd to them thus. What so ever ye bynde in erth/ it shall be boūde in heuē/ & what so ye vnbynde in erth/ shall be vnboūde in heuen. Of this true penaunce nedefull for deedly synne/ not onely by repētaunce of hert but also by shryfte of mouth to þe prest in goddes stede yf we may/ for more our lord god asketh not/ & therof of due satisfaccion folowynge/ we haue perfyte ensample openly shewed in this blessed woman þe was before so synfull Marye madeleyne in the processe before sayd of this gospell/ as it is open ynough touchynge þe fyrst parte & the last/ þe is repētaunce & satisfaccyon. As to þe seconde/ þe is cōfessyon/ though we rede it not of her by worde spryng/ for þe was no nede to hym that knewe fully her herte/ our lord Jesu there beyng in his bodily presence/ as it is sayd. Neuerthelesse she shewed

the affectyon of this cōfessyon perfytylly in dede/ in that  
 that she wolde not shewe her to hym in pꝛeuite as syns  
 full & askyng mercy/ as she myght haue done bytwene  
 hym & her/ or els before his disciples/ but sparynge for  
 no shame (þ is a grete parte of penaūce in cōfessyon) she  
 chace the place & the tyme where it myght be to her as  
 open repꝛese & shame þ was in þ hous of þ pharysee/ of  
 the whiche she knewe well hauyng despyte of þ synful  
 & also at meet whā it shold be moost wondꝛyng to hym  
 & al his gastes vpon her for þ shame that she had of her  
 synne was so grete winforth/ that she forgate al shame  
 withoutforth/ & so in þ dede she knowleged openly her  
 synne in general/ & also by Wyl in spꝛyval not refusyng  
 for to haue herde it rehersed & openly tolde of hym þ she  
 came to Jesu/ þ whiche as she wyll well knewe in spe  
 cyall þ lest parte therof/ & that might reasonably haue  
 reprehended her openly of it/ or he had forgyuē it. But

**Nota fidē  
 et charita  
 tē requisit  
 is in cons  
 tritione  
 vera.**

our curteys lord full of grace & mercy sawe þ very con  
 tricion in her herte/ & þ good Wyl grouded in true by  
 leue þ he was very god/ & þ he might fully forgyue her  
 synne as hym lyked/ & therwith þ she had full hope to  
 haue his grace & forgyuenes/ & also þ feruēt loue þ she  
 had to hym/ þ whiche thre vertues ben nedeful to eue  
 ry man þ Wyl haue forgyuenes of synne. And so wout  
 ony more penaūce he fully forgauē al her synnes/ & bad  
 her go in peas/ þ was peas of cōscēce fully made by  
 twene her & god & man/ for her true sayth & byleue/ in þ  
 whiche were grouded perfytylly hope & charite (as it is  
 sayd) had made her safe/ & so shal it þ moost synful man  
 that is or euer shal be/ yf he haue it truly grouded i his  
 hert by very cōtricion as she had/ for than wout doubte  
 he Wyl not spare for ony shame to knowlege his synne



by worde openly to man in goddes stede/as she dyd by  
 Wyll to hym þ̄ was bothe god & mā/as it is sayd. But  
 here perauēture semeth to som men þ̄ as þ̄ synfull man  
 shall folowe this woman by true forthynkyng of his  
 synne/so sholde þ̄ p̄est folowe our lord in lyght forgy-  
 uing shewed therof enioynynge no more penaūce than  
 he dyd therfore. But here answer holy doctours þ̄ say  
 that þ̄ cōtricyon & the forthynkyng of synne may be so  
 grete & so persypte þ̄ it suffyseth wout any more penaūce  
 to full forgyuenes therof the whiche there as it is/ yf þ̄  
 p̄est myght se & fully knowe/ he sholde gyue no more  
 penaūce. But for as moche as man seeth not þ̄ hert as  
 our lord Iesus god & man dyd/ & so may we not knowe  
 it but in party as by tokens woutforth/therfore as for  
 the syker parte he shal enioyne penaūce for synne more  
 or lesse as holy chirche hath ordeyned. And wold god þ̄  
 all synfull people wolde folowe this womā in true for-  
 thyng/ & than wout doubte they shold haue of god  
 full forgyuēg were þ̄ penaūce more or lesse of þ̄ p̄estes  
 enioynynge. Ferthermore in þ̄ foresayd processe of the  
 gospell our lorde gaue ensample to prechers of goddes  
 worde þ̄ they sholde not spare in tyme to saye the sothe  
 for dyspleasyng of them that fede them or gyue them  
 any bodyly sustenaūce. In that notwithstandinge þ̄ the  
 pharise fedde hym as he dyd ofte/ he reprehended hym  
 openly in his owne hous of his mysbyleue/ and of his  
 false thought/ in the whiche he had indignacion of the  
 synfull woman/ & as it wolde seme to sterynge of his  
 grete maulgre he spared not to iustifye that woman  
 that he demed so synfull/ shewynge her more lounge  
 god than he/ & that she was saued by her true byleue  
 befoze hym þ̄ sayled therof. But notwithstandinge this

Ratio  
quorū  
dam.

Respon-  
sio.

Notabis  
lis p̄ pres  
dicatoz  
bus.

Nota con-  
tra condic-  
tionē mas-  
lam.

on that other syde þ̄ pharise lest not after to fede hym &  
do hym humanite/as many men now done/þ̄ whiche  
what tyme that a soth is sayd that is cōtrary to theyr  
Wyll or opinyon/they withdraue theyr humanite & af  
feycyon fro hym þ̄ sayth it/be he neuer so good or ver  
tuuous in luyng. And sothly in þ̄ cōdicyon they shewe  
themselfe (what so euer they be) vnlouyng to Iesus/  
that is verp sothfastnes & moze unkynde thā was this  
pharise/ & so worthy moze represe of hym & moze payne  
Neuerthelesse þ̄ precher or an other ghostly man repre  
senteth Chrystes p̄sone/ shall not spare to say þ̄ sothe in  
tyme for drede of maulgre or wdrayng of fauour/ or  
ōny tēporal p̄fyte/ yf he wyll be þ̄ true mēbre of Chryst  
And soueraynly be he ware of glosyng/ or fauour to er  
roure/ for þ̄ is moost abhominable. Also in this processe  
before sayd in þ̄ gospell/ in þ̄ our lord Iesus reherled to  
the pharise þ̄ good dedes of þ̄ woman/ in þ̄ whiche he  
sayled/as þ̄ she wasshed his fete w̄ her teres/ þ̄ he dyd  
not w̄ water/ & so forth of other/ & therewith he tolde not  
what he dyd to hym that she dyd not/ We haue ensam  
ple & techyng what tyme we be tēpted to iustifyenge  
of our selfe & represe of other to thynke & haue in mynde  
the good dedes & vertues þ̄ be or may be in that other  
man for getyng our good dedes or vertues/ and byn  
gyng to mynde our defautes & trespasses/ & so shal we  
vertuouusly deme our selfe & excuse other/ & so profyte in  
the vertue of true mekenes that he graunte vs that is  
myrrour of mekenes blessed Iesus. Amen.

Hic præmittuntur duo capla de sctō Johāne baptista.

**O**f the spekyng of our lord Iesus with the  
woman Samarytane at the pyt. Ca. xxii.



**I** T hefell vpon a tyme that our lord Iesus shold  
go fro the countree of Judea in to Galile/he must  
make his way by þ countree of Samarye/where was  
a drawe well that they called the well of Jacob/that  
was a pyt of water/vpon þ which pyt he rested hym  
as wery of goynge. Lord Iesu what is this that thou  
arte þ sothfast waye & maker of all erthly waye/so art  
wery of the waye/the which through thy souerayne  
myght berest vp and cōfortest all other in theyr waye.  
But thus woldest thou in thy manhode shewe all thy  
kyndly infyrmyte of man/as in hunger/in thurst/& in  
werynes oftē tymes/& suche other/for to shew þ very  
kynde of man/that thou tokest for our sake/& so was  
all thy bodyly lyuynge in this worlde paynfull & tra-  
uaylous to our ensample/blessed be thou euer. In the  
meane tyme as he sate so on the well & his dyscyples  
were gone in to þ nexte cite to bye meet/there came a  
woman of that countree to fetch water at þ well/the  
which was called Lucy/& our lord Iesus wyllynge  
to shewe to her/& by her to other his godhede/spake vñ  
her longe tyme of a grete thyng & bygh in ghostly vñ-  
derstādyng/the which spekyng bothe of hym & her  
& how his dyscyples came agayn/& how at þ womans  
worde þ people of þ cite came out to hym & helde hym  
with them a certayne tyme/& after how he wente fro  
them we passe ouer at this tyme/for as moche as it is  
open & playnly wyrtē in þ gospell of Iohn. But in this  
processe we may note in our lord Iesu fyrst a token of  
grete mekenes/in that he wolde be alone/what tyme  
he sent his dyscyples in to the cite for to bye meet. And  
in that byenge ensample/that it is lesfull to goddes ser-  
uauntes to haue money & reserue it to theyr nede. Also

Meditas  
tio.

Nota.

Notabis  
lis.

**Cōtra su-** in that he spake so homely w<sup>th</sup> that symple woman & of  
**pboꝝ do-** so grete thynges/ as though he had be w<sup>th</sup> many grete  
**ctoꝝes et** wyse men/ the pryde & the presumpcyon of many grete  
**predica-** clerkes & prechers is cōfounded & reproued/ the whiche  
**toꝝes.** yf they sholde shewe theyꝝ wysoome oꝝ cunnynge/ not  
 onely to one mā/ but also to fewe men/ they wold holde  
 all as lost/ & suche a symple audyence tell vnworthy to

**Exemplū** take theyꝝ proude speche. **C**ferthermore in that the  
**cōtra gu-** dyscyples brought theyꝝ meet to hym/ & bad hym ete  
**lam.** well therof/ We haue ensample of pouerte & bodyly pe  
 naunce in his maner of fedynge after his trauayle/ so  
 there without y<sup>e</sup> Cite (as we may suppose) drynkynge  
 of the water/ & that not onely at this tyme/ but as we  
 suppose ofte sythes whan he went by y<sup>e</sup> couñtree he ate  
 in that maner without y<sup>e</sup> townes & dwellynge of men  
 at some ryuer oꝝ welle/ were he neuer so wery oꝝ tra  
 uayled in body/ shewynge therein the grete loue that he  
 had in pouerte & mekenes. He bled not curyous dres  
 synge of dyuers metes roasted and soden/ noꝝ pꝛecyous  
 vessell of syluer oꝝ peauter/ noꝝ delycate wynges/ whyte  
 & red/ but onely the clene water of the welle oꝝ the ry  
 uer/ etynge breed therw<sup>th</sup> as a poore man mekely vpon  
 the erth. Also in that he answered to his dyscyples fyrst  
 whan they bad hym go to meet/ & sayd to them thus.  
 I haue meet to ete that ye knowe not/ for my meet is  
 that I do and werke the wyll of hym that sente me.  
 And so he abode the comynge of men of the Cite for to

**Exemplū** preche them fyrst. We may se here how besy he was  
**pro predi-** aboute ghostly fedynge. fyrst fulfyllynge in dede that  
**catoꝝib<sup>9</sup> &** belonged vnto the soule and ghostly sustenaunce/ than  
**curatis.** that belongeth to y<sup>e</sup> bodyly sustenaunce/ though he had  
 therto grete nede. And so gaue he ensample vnto pꝛe-



thers & curates for to do. Bothe more ghostly fruyte  
is conteyned in this gospell/the whiche who so desy-  
reth to knowe more fully/he shall fynde it in the booke  
of saynt Austyn/vpon the gospell of Iohan/Where he  
maketh of the processe of this gospell a longe processe  
& clergvable/full of ghostly fruyte. But for as moche  
as here is made mynde of the pouerte of our lord Je-  
sus/as it is ofte before/& also of his abstinence/ther-  
fore of these two vertues persytly taught vs by ensam-  
ple/bothe of hym and his dyscyples/it shall folowe a-  
fter more playnly in the nexte chapytre.

**H**ic premittunt plura capitula et trāsit ad capitulū  
xxvij. in Bonauētura p eo q materia huius capituli  
videtur cōuententius sequi istud capitulū pretactum.  
Sed postea sequuntur de ipsis quinq capitula perti-  
nentia ad contemplationem pro die Jouis.

**H**ow the discyples of Jesu plucked the eres of corne  
and ate it for hunger on the sabbot daye. Ca. xxiiij.

**O**n a sabbot daye as the discyples of our lord Je-  
su went by the feeldes w hym where tye corne  
was growynge/they were an hongred & plucked the  
eres and rubbed them bytweene theyr handes and ate  
them. And the pharysees that euer espyed our lordes  
wordes and dedes for to take hym in defaute agaynst  
theyr lawe/reproued therfore bothe hym & his dysc-  
ples/and sayd that it was vnlesfull on the sabbot daye.  
But our lord excused them fyrst by nede/that is out  
take in the lawe. As Dauid and his men/in nede dyd  
ete the pices of bread/that was elles forbydden. And

Nota.

also by that reason that the preestes of the lawe on the sabbot daie circūcysed and made sacrifyce / the whiche were bodyly werkes / not so nedefull as that they dyd. And also his presence that was lorde & auctour of the lawe gaue them leue. But yf we take here inwarde entent with deuoute compassyon of that nede of the dyscyples in the presence of theyr lorde almyghty. We ought reasonably to be stered to the loue of pouerte & bodyly nede for his sake. For wonderful it is to thynke that they that were chosen so specyally to that hye degre of apostles / and there through made prynces and domes men of the worlde sholde be put in to so grete pouerte & nede for to ete the rawe corne for hongre / as though they had ben vnreasonable beestes / & namely in his presence that was maker of all meet & drynke at his wyll / & lorde of all the worlde / as thoug he myght not helpe them at theyr nede. But the good lorde that dyd all thyng for our saluacyon / he suffred this nede in them for the best / as he toke in hymselfe all the nede of mankynde without synne. And so though he had compassyon on them in as moche as he loued them tenderly / neuertheless it lyked hym that nede in them / & the good wyll of them therewith that gladly suffred that nede for his loue. And so it pleased hym not onely for theyr mede that he knewe moche therfore / but also for ensample for vs that sholde come after. For here haue we specyally that haue forsaken y<sup>e</sup> worlde for the loue of god ensample and sterynge of thre vertues / and namely that ben nedefull to vs / that is to saye / pacyence in bodyly nede / perfyte pouerte / and agaynst glotony.

**Primū** vertuous abstinence. And as to the fyrst / sythen the dyscyples of Iesu that had lefte and forsaken all that

Nota  
tria.



they had for to folowe hym / suffred pacyently & gladly  
 so grete nede of bodyly hunger in his presence / Whome  
 they sawe myraculously fede other men / and helpe at  
 theyr nede / moche more we ought to be pacyent in bo-  
 dyly nede / Whan it fallerh that ben not so woorthy / ne  
 so perfyty loue god / but rather haue deserued for our  
 inшыuynge and vnkpyndnes agaynst our lord god /  
 moche more penaunce and dyscase than he wyll suffre  
 vs for to haue / and perauenture we come neuer to so  
 grete nede for to suffre for his sake. As to the seconde /  
 that is perfyte pouerte for goddes loue / We shall vn-  
 derstande þ his pouerte passed in perfectyon the hyest  
 degre of wyllfull pouerte of other without compary-  
 son. For other mennes pouerte that haue forsaken for  
 Chyestes loue all rychesses & woorthys of the worlde  
 is in reputacyon of men / in as moche as it is holden  
 vertuous (as it is) But his pouerte was in represe &  
 despyte of me / in as moche as it was not knownen that  
 he toke this pouerte wyllfully / but as of nede as it se-  
 meth in the foresayd processe of hym & his dyscyples  
 Whan they ate rawe corne for hunger / & he holpe them  
 not / and in many other places of the gospels he shewed  
 hym as poore and nedey. And for as moche as that po-  
 uerte that cometh of nede and not of wyll is in despyte  
 and represe / and all that knewe hym sayd that he had  
 neyther hous nor possessyons / they had hym in the  
 more contempte. For comynly suche nedefull poore  
 men ben despyled of all men and set at nought. But  
 neuerthelesse they may be full honourable in his syght  
 that thus gaue ensample therof / Wherfore it is full  
 peryllous for to despyse ony poore man. But yf we  
 wyll wyte and knowe who is vertuously and perfyty

Corpora-  
lis neces-  
sitas.

Secundu.  
Perfecta  
pauper-  
tas.

Nota de  
perfectissi-  
ma pau-  
pertate  
Christi.

Nota.

poore / We shall vnderstande þ̄ not onely he that made  
 his professyon to pouerte and hath lefte all worldly ry-  
 chesse / as hauoy? withoutforth / but he that therewith  
 hath that pouerte set in his herte withinforth / so that  
 he wyll not more loue oꝝ desyre ony worldly goodes oꝝ  
 possessyons / but onely that is nedefull to his lyuynge.  
 For yf a man be in pouerte & suffre nede withoutforth  
 throughe lacke of worldly goodes / & therewith he desyre  
 with deliberacion in hert withinforth more than hym  
 nedeth / that man lyueth not in vertuouse pouerte / but  
 in wretched & myserable nede without mede. For the  
 lust of the wyll withinforth with full assent thereto suf-  
 fyseth to the fulfyllynge of synne / & to the losse of mede  
 wherfore he þ̄ wyll be perspetly poore / he must loke that  
 neyther he haue nor desyre more than is nedeful to his  
 lyuynge. Of this vertuouse pouerte spekerh saynt Ber-  
 narde (sermone quarto de aduētū / & in sermone quarto  
 de natiuitate dñi) ferthcr more touchynge the thyrde  
 vertue / that is abstynēce / wherof agaynst glotony we  
 haue ensample here in þ̄ discyples / & also befoze in our  
 lord Iesu / We shall vnderstāde that glotony is a vyce  
 agaynst the whiche it behoueth vs whyle we lyue in  
 this fleshe for to haue contynuall batayle / as holy fa-  
 thers that knowe þ̄ temptacyon therof by longe expe-  
 ryence teche vs / & specyally saynt Bernarde in dyuers  
 places telleth how we shall flee glotony / and nouryshe  
 the body onely as it nedeth to the heale therof / & more  
 shall we not seke ne desyre to the body / wherfore in all  
 that we take ouer / that is to saye / to fulfyl the lust and  
 the lykynge that passeth the termes of kynde / and dys-  
 poseth to deth bodyly and ghoostly. And so it falleth ofte  
 that therewith many men ben soo moche ouercomen

Nota con-  
 clusiones  
 Bernardi

Tertia cō-  
 tra gula.

Nota con-  
 tra plu-  
 res bestia  
 les et gu-  
 losos.



With the lust and lykynge of the flesshe/that as vnreasonable beestes they put y<sup>e</sup> lust before y<sup>e</sup> heele/takynge suche meetes & drynkes / the whiche they knowe well contrary to they<sup>r</sup> heele / & after the whiche they wote well that they shall fele grete passyons & sekenes. And so not onely in the body vndisposed to serue god/and to vertuous occupacyon / but also y<sup>e</sup> soule is despyled that he may not se god With clenness of herte as he made hym to. And sothly this is a foule vyce & a peryllous. And neuerthelasse moche people ben blynded & deceyued in this poynt bothe ghostly and worldly/that excuse them falsly by y<sup>e</sup> loue of the flesshe & the sterynge of the lust/that comynly escheweth that is moost holson to the kynde/ yf it be not lykynge to the sensualite/and desyret that is moost unholsome yf it be delycate and lykynge therto/Wherfore amonge all the spyces of glotony this semeth moost reprobable/in as moche as it is not onely cōtrary to the soule/ but also it destroyeth and sleeth the body. And so he y<sup>e</sup> taketh meet or drynke Wylfully/ knowynge that it is contrary to hym & vndysposynge to bodyly heele / may drede of his dome & reпреse in goddes syght as of a man sleer/and that is worse a sleer of hymselfe. Other men y<sup>e</sup> ben ouercome by the sensualite and the temptacyon of the flesshe for to take of meet & drynke that is holson/though it be lykynge/eyther in vntyme or more in quantite than it nedeth/or With grete lust & gredynes ben more excusable for the comyn infirmite of the fyrst synne of Adam. But for as moche as this vyce of glotony in all his spyces is reprobable/therfore it is nedefull to vs for to eschewe it to our power / and gete & kepe the vertue of discrete abstinence/as our lord Iesus & his apostles

R.

Nota.

and other sayntes haue bothe taught vs & gyuen vs  
 ensample keepynge the body & fedynge as it is nedefull  
 therto/after the kynde therof & the trauayle that lon-  
 geth therto. In maner as a hors ought to be kepte for  
 to do his iourney / so that he fayle not by defaute by to  
 moche abstynence on þ one syde / & that he be not rebell  
 to the spiryte & proude by moche pampynge on þ other  
 syde / but in a good meane of abstynence that techeth þ  
 vertue of dyscrecyon / the whiche dyscrecyon as saynt  
 Bernarde sayth is not onely a vertue / but also keeper &  
 leder of all other vertues / for yf that lacke that semeth  
 vertue is byce. And as saynt Gregoꝝ sayth / dyscre-  
 cyon is mother & keeper of all vertues. This dyscrecyon  
 touchynge abstynence & fedynge of the body standeth  
 generally in this poynt / as saynt Austyn sayth in his  
 boke of cōfessyons / that a man take of meet & drynke to  
 sustenaūce of the body onely / as he wolde take of medi-  
 cyne for to heele his infirmite / wherfore ryght as in ta-  
 kyng of medycyne man hath no regarde to more or  
 lesse / or to the preciosite / or buystnes / or swetnes / or byt-  
 ternes / but onely as it is moost cōuenient & profytable  
 to heele the soꝛe or þ lekenes / so for as moche as hunger  
 and thurst ben infirmities of mankynde through the  
 fyrst synne of man / meet & drynke þ ben as medycyne  
 to this infirmite sholde be taken onely as for heele ther  
 of / as saynt Austyn sayth. Thus moche is speccially  
 spoken here of abstynence & glotony by occasyon of the  
 hunger & the symple fode there agaynst of þ dyscyples  
 of Jesu (as it is sayd) for as moche as here endeth the  
 thyrde parte of this boke that standeth in contempla-  
 cyon of Chꝛystes lyfe for the wednesdays / vpon the  
 whiche day to our ensample he began to fight agaynst

Discretio  
 Bernar-  
 dus sup  
 can. ser.  
 xliiij.  
 Itē can.  
 xxiij.



Die Iouis. Quarta pars. Ca. xxb.

glotony specially by his fastyng in desert/as it is sayd  
before/the whiche vyte of glotony he graunte vs of his  
grace to eschewe/and the vertue of discrete abstinence  
to kepe that is blessed withouten ende Iesus. Amen.

Explicit contēplatio p die mercurij:et tertia pars.

Incipit quarta pars pro die Iouis.

Item Bernardus de abstinentia in epistola ad fra-  
tres de monte dei quantum ad religiosos. Item in ser-  
mone. iij. de circūcissione domini.

Of the fedynge of the grete nombre of peo-  
ple with breed multiplyed. Ca. xxb.



For day



Two tymes the gospell telleth how that our lord Iesu multiplyed a fewe loues of breed and therewith fedde many thousandes of men to the full. In the whiche processe takynge hede vnto the wordes and the dedes of our lord Iesu as the gospell openly telleth / We may se to our edyfyacyon ghostly many good sterpynges for to loue hym and thanke hym and worlshyp hym soueraynly. And specyally We may se in this processe that our lord Iesus was mercyfull and curteys and kynde & dyscrete and circumspecte. Fyrst that he was mercyfull shewynge his wordes he sayd thus. I haue pyte and mercy vpon the people / so that mercy stered hym and drewe hym to helpe them and fede them at theyr nede for as Dauid wytnesseth / all the erth is full of his mercy. Also he shewed his grete curteysy and wonderfull kyndnes in y cause that he assygned after sayenge thus. For loo now these thre dayes they abyde & suffre and here me fastynge / and they haue not wherof to ete / as though he were bounden to them for theyr benefyte done to hym in that they abyde so with hym. And neuerthelesse in sothnes it was for theyr owne good and profyte / and not for his. But that is his souerayne kyndnes and curteysye and endles goodnes that he hath lykynge to dwell with vs onely for our profyte and saluacyon / though there be there through as to hym none increase of his goodnes / wherfore all those that folowe hym by good lyuynge / and gladly here his doctryne and kepe his hestes / he loueth and hath lykynge to dwell with them ghostly and sayleth neuer to helpe them at theyr nede. Ferthermore our lord Iesus takynge hede that many of y people were

Iesus misericors.

Iesus curialis.



Jesus  
discre-  
tus.

R.

B.

Notabilis.

come to hym fro ferre countrees / and seynge the peryll  
of the people in moche fastynge / bycause of the grette  
trauayle that they sholde haue in theyr goynge agay-  
ne sayd thus. If I suffre them to go home agayne in  
to theyr owne houses fastynge / they shall sayle and  
peryshe by the waye / where he shewed that he was  
discrete and circumspecte / seynge before theyr nede and  
vnmight / and therfore ordeynynge remedy and helpe  
before by theyr bodily sustenaunce that was nedefull  
to theyr trauayle to come after. And so in this speche  
and dede of Jesu is doctryne and ensample of discre-  
cyon vnto prelates and them that haue cure of other  
to take hede of theyr infirmite and of theyr trauayle /  
and thereafter ordeyne to them bodily sustenaunce co-  
uenable and suffycient that they sayle not by defaute  
in the waye of this bodily lyuynge in erth. Also in the  
foresayd processe we may vnderstande ghostly the gra-  
cious gouernaunce of our lord Jesu to vs lyuynge  
in this worlde eche daye. for we haue not to ete body-  
ly or ghostly but he gyue it vs. And so yf he suffre vs  
fastynge / we shall sayle in the waye / for without hym  
we may not helpe our selfe in ony ghostly nede / where-  
fore we haue no mater of elacyon or bayne ioye of our  
selfe what tyme that we fele ony conforzte or profyte in  
ghostly exercyse / for it is not of vs / but onely of hym.  
And so yf we take here good hede we may se that they  
that ben true seruauntes of god and chosen of hym /  
the more persyter that they ben in lyuynge and the ne-  
re god / and excellent in his gyftes of grace / the more  
meke they ben & the more abiecte in theyr owne syght.  
for they knowe well that they haue nought of them

selfe but Wretchednes and synne. For the nether that  
 a man cometh to god / the more clerer syght he hath  
 ghostly / & so he seeth the more clerely the grete good-  
 nes and the mercy of god / Wherfore pryde and vayne  
 ioye that cometh of ghoostly blyndnes may not haue  
 place and restinge in his soule that is soo lyghtened  
 through grace. For Without doubte he that knoweth  
 Well god / and sothly examyneth hymselfe / may not be  
 proude deedly. Also here is grete conforste to synfull  
 men of the grete mercy of our lordes Jesu Chryst / yf  
 they Wyll turne agayne and come to hym by very re-  
 pentance What tyme they ben departed fro hym and  
 gone in to the ferre countree of Wyckednes. For as the  
 gospell telleth that he Was specially stered to mercy  
 of the people / for as moche as some of them Were co-  
 men to hym fro ferre countrees. So Without doubte  
 Wyll he to euery synfull man that Wyll come to hym  
 ghostly (as it is sayd) be his Waye of departynge nes  
 uer so longe before.

**O**f the sleynge of our lordes Jesus Whan the people  
 Wolde haue made hym theyr kyng. . . . . Ca.xxvi.



fter that our lordes Jesu Chryst had fedde  
 the people to the full / as it is sayd in the  
 next chapytre before / they seyng his grete  
 myght in that myracle / & how he myght  
 helpe them at theyr nede / for theyr profyte ttemporall  
 they Wolde haue made hym theyr kyng. But our  
 lordes Jesu Chryst knowynge this Wyll of them / them  
 vnknowynge fledde vnto the hyll / so that they myght



not fynde hym. And this was that hyll (as some clerkes saye) vpon the whiche he made that excellent sermon/that is spoken of before. And thus he fledde / for he wolde not haue no temporall kyngdome and vayne worldly worshyp. But take we here good hede how and in what maner he fledde this worshyp effectually without saynyng. fyrst he hadde his dysciples to take the shyppe and go in to the water before hym / & than he alone wente vnto the hyll / so that yf the people wolde seke hym amonge his discyple they shoulde not fynde hym. And so he scaped awaye fro them that sought hym to worshyp / grynge ensample to vs for to flee temporall worshyp / for he fledde not that worshyp for hymselfe / but for vs / knowynge what peryll it is for vs to coueyte or desyre temporall worshyp. For sothe it is / that worshyp is one of the moost peryllous snares of the enemy to catche and begyle mannes soule with / and one of the moost heuyllest burthens that draweth downe & ouercometh the soule deadly / whether it be worshyp of prelacy or of temporall lordshyp / or of grete cunnyng. For scarcely is there any man that hath desyre in worshyp but y he is in grete peryll of fallynge / or elles fully fallen downe in to the pytt of deadly synne / as we se by many reasons. fyrst for as moche as he that hath grete delyte in worshyp is besy all tymes in his mynde / how he may kepe his worshyp and make it more. And so as Gregoꝝ sayth. In as moche as man hath set his lykynge in thynge that longeth to the worlde or to y fleshe here bynethe forth / in so moche is he departed fro y ghostly lykynge and loue of god and heuently thynges aboue forth. Also he that loueth worshyp is besy to procure & gete hym

*Nota contra  
trabanos  
honoꝝ  
pericula  
mala.*

*Primum  
periculū.*

*Secūdu.*

friendes that now kepe hym in his worshyp / and also furthir hym to greter worshyppes / wherfore ostentymes full dyuerse causes / in y<sup>e</sup> whiche he offendeth god and his owne consyence for to please suche friendes / & in the same maner he maketh them to do for hym. Also

**Tertium** comynly he hath indignacyon of other that ben in worshyp / & backbyteth them to make hym selfe more worshypfull & more worthy / and so he falleth in to hate &

**Quartū.** enuie of his brother. Also he holdeth hym selfe in his owne syght / & also desyret to be had so in other mens syght worthy & worshypfull / and so he falleth in to the foule vice of elacyon and pryde and bayne glozy. But therfore (as the gospel sayth) he that holdeth hym selfe as ought worthy whan in sothnes he is nought / he deceyueth foule hym selfe / and therfore sayd our lord to his dyscyples in the gospel. Whan ye haue done all thynges that ben bydden to you / saye sothly w<sup>th</sup> herte / We ben unworthy & bayne seruauntes. But this may not he saye that holdeth hym selfe worthy & worshypfull.

**Quintū.** Furthermore as to the last whan this lykynge of worshyp is roted in man / he is so hongry and greedy after worshyppes that he may not be fylled / but euery daye procureth newe worshyppes / and the greter and more that he getteth / the more he coueyteth and desyret / for he holdeth alway hym selfe more worthy and worshypfull than he was befoze / bothe in his owne syght and in other mennys syght / and so he falleth in to depe couetyse / that is the foulest vice and the rote

**Bernard** and the cause of many other vices. Of this bayne desfer. quar- lyte in worshyppes and of the peryll therof / saynt Ber to de ascē- narde speketh to men sprecyally in this maner. All we tione. ben noble and worthy creatures and of a grete maner



Wyll/Wherfore kyndly We desyre hyghnes. But Woe  
to vs yf We Wyll folowe hym that Wyll set his sete on  
the hyll of hygh lordshyp and hys myght/and be lyke  
to god in Worshyp/that was Lucyfer that thus styed  
vp by proude Wyll vnto the hyll of hyghnes / fyrst a  
glozyous aungell/but sodenly fell downe therfro and  
was made a foule scende of hell. Also take hede fer-  
thermore that he that foule scende after his fals couey-  
tynge by his Wycked and enuyous Wyll to cast man  
downe fro his blyss / he durst not tempte hym for to  
stye vp to that hyll of lordshyp and grete myght/that  
hymselfe so sodenly fell downe fro. But as a false tre-  
chour he shewed hym in an other hyll lyke therto/that  
is to saye / the hyll of grete cunnynge / and counseyled  
hym falsly to stye vp vnto this hyll by proude desyre of  
Worshyp Whan he sayd in this maner wyse. Ye shall be  
as goddes through grete cunnynge / knowynge bothe  
good and euyl. And for as moche as man gaue his  
assent to his suggestyons / therfore We fall downe as  
he dyd. And so We may se that couetyse of grete lord-  
shyp and hygh myght proued the aungell of aungels  
blyss / and desyre of grete cunnynge despoyleth man  
of the ioye of endles lyfe/and of bothe myscheues Was  
groude and cause delyte and desyre of vayne Worshyp.  
Wherfore seynge this peryll of vayne Worshyp/yf We  
drede the fall of the aungell and of man/ We must flee  
in Wyll from bothe these hylles of hygh lordshyp and  
grete cunnynge / and go vp With our lorde Iesus vn-  
to the hyll of contemplacyon and deuocyon by meke-  
nes / forsakynge the Worlde and the Wyll to be wor-  
shipped of the comyn people as he dyd. But in this **Notabile**  
fleyng fro the people and goynge of hym alone vnto **Secundu.**

**Notabile** the hyll / as it is sayd before in the processe of the gol-  
**secundū.** pell. Take we hede fethermore to our edyfycayon /  
 how he leste his dyscyples / and made them agaynst  
 theyr Wyll for to take the shyppe and goo in to the see  
 without hym. For they wolde not theyr thankes ha-  
 ue ben departed fro hym / and in that was theyr de-  
 syre good for to dwell euermore with theyr lord. Ne-  
 uerthelesse he ordeyned other wyse / seynge what was  
 best for them. And soo than they mekely dyd as he  
 badde and were obeyssaunt to hym / though it so were  
 that it were neuer so greuous and harde vnto them.

**No. qua-** Thus it fareth comynly with ghostly lyuers by spe-  
**liter Je-** cyall felynge of the presence of Iesu / and of his ab-  
**sus spūa-** sence in theyr soule they wolde not that euer he sholde  
**liter rece-** go fro them / as by specyall ghostly conforste in ony ty-  
**dit ab aia** me. But he doth other wyse / for he goth and cometh  
**& redit ad** as it is his Wyll / and for theyr best. But what shall  
**cam.** suche a deuoute soule do whan that she feleth her spī-  
 rytuall spouse Iesu Chryst so withdrawen touchynge  
 her specyall consolacyon and conforste. Sothly she be-  
 houeth besyly and oftentymes for to call hym agayne  
 in contynuall desyre and deuoute prayer. And in the  
 meane tyme pacyently suffre the absence of her spous-  
 se. And by ensample of the dyscyples of our lord Iesu  
 that through obedience at his byddynge and com-  
 maundement wente in to the shyppe / and toke the was-  
 ter in his absence / suffre the waves and tempestes of  
 temptacyon and aduersite / and pacyently abyde tyll  
 he wolde of his grace come in to that soule / and make  
 rest and peas / as it shall folowe after the processe nexte  
 to come. Of this mater saynt Bernard in dyuerse plas-  
 ces maketh a fayre processe and deuoute / the whiche



for as moche as it longeth and is pertynent specially  
to ghostly folke / and also as I hope it is wyrtten suffy-  
cyently in dyuers treatyes of contemplacyon we passe  
ouer here / as we done in many other places suche au-  
ctoptyes of hym / lest this procelle of Chyestes blessed  
lyfe sholde be redyous to comyn people and symple sou-  
les / to the whiche it is specially wyrtten.

**O**f the prayer of our lorde Jesu on the hyll /  
and how after he came to his dyscyples vpon  
the water goynge. Ca. xxvij.



fter that the dyscyples of our lorde Jesu  
Chyest were gone in to the shyppe and on  
the water as he had bydden them / and as  
it is sayd before / he went vp vnto the hyll  
alone / and there was he occupied in prayer vnto the  
fourth parte of the nyght / so that thre partyes of the  
nyght that were paste he had contynued in prayer.

And thus we rede oftentymes he gaue hym to prayer. *Notabis*  
wherfore take we here good entente in what maner *le de orat*  
he prayed / and how that he loved hym in his man- *tion.*  
hode / and ineked hym to his father of heuen / he cho-  
sed solytary places / and wente to them alone to praye /  
and made his tender body for to suffre full harde pes-  
naunce / and watched and waked longe wakynages / he  
prayed as the true herde for his flocke / for he prayed *Ro. quas*  
not for hymselfe / but for vs all / and as our aduocate *litter Jes*  
and mediatour bytwene y father and vs. And also he *lus orat.*  
prayed to ensample of vs that we sholde oftentymes

praye / & specyally loue prayer / for oftentymes he bad  
 his dyscyples and taught them for to praye / & so that  
 he hadde them by worde he shewed hymselfe in dede /  
 he taught them and sayd that it behoueth and is ne-  
 cessfull euer to praye / and not fayle in leuyng therof /  
 shewyng that contynuyng & ofte askyng in prayer  
 geteth at the last without fayle that thyng that is as-  
 ked. And therof he tolde an ensample of y domes man  
 that at the last throught longe cryenge and askyng of  
 the wydowe dyd her ryght / as the gospell of Luke tel-  
 leth. Also to sterte them for to praye and trust for to gete  
 that they aske he tolde an other ensample of a frende /  
 that at y last throught moche askyng lent to his frende  
 the breed that hym neded / as the same gospell telleth  
 in the processe concludynge & sayenge thus. Aske & it  
 shall be gyuen to you. And all this he sayd to teche vs  
 the vertue of good prayer / the whiche may not be este-  
 med / for the vertue therof is so myghty and so grete  
 that it geteth all goodnes / & putteth away all maner  
 of wyckednes / wherfore yf thou wylt patiently suffre  
 aduersytees & myghtyly ouercome temptacyons and  
 dysleases / be thou a man of prayer. Also yf thou wylt  
 knowe the sleghytes of y deuyl & be not begyled with  
 his falle suggestyons / be a man of prayer. Also yf thou  
 wylt take y hye waye to heuen by trauayle & penaunce  
 of the fleshe / and therewith gladly contynue in goddes  
 seruyce / be a man of prayer. Also yf y wylt put away  
 vayne thoughtes & fede thy soule with holy thoughtes  
 and ghostly medytacyons and deuocyons / be a man of  
 prayer. Also yf thou wylt stable thyne herte in good  
 purpose to goddes wyll / puttyng away byces & plan-

Luce  
xviii.

Luce.xi.

Notabi-  
lis.

Uict<sup>9</sup> ora-  
tiois mul-  
tiplex.

Homo  
oratio-  
nis.



thyng be a man of prayer / for throught prayer  
 is gotten the gyfte of þe holy ghost / þe teareth þe soule that  
 is nedefull therto. Also yf thou wylte come to heuenly  
 contemplacyon & fele the ghostly swetnes þe is felte of  
 fewe cholen soules / & knowe the grete gracyous giftes  
 of our lord þe may be felte / but not spoken by a man of  
 prayer. For by the exercyse of prayer specially a man  
 cometh to contéplacyon & the felynge of heuenly thyn-  
 ges. Here may we se of how grete ghostly myght and  
 vertue is deuoute prayer / & to cōfirmacyon hereof & of  
 all those thynges þe ben sayd before þe holy wyte & do-  
 ctours sayenges fully proueth. Ferthermore we haue **Nota de**  
 a speciall pfoe in þe we se every day by experyence ma- **simpli-**  
 ny men symple & vnlettred by þe vertue of prayer gete **cis.**  
 & haue all those thynges that ben sayd before / & many  
 more greter gyftes of grace / wherfore moche ought al  
 chryste folke be stered to þe exercyse of prayer / but prin-  
 cipally they þe ben religyous / whose maner of luyng  
 is ordeyned more specially therto. Of this vertue of  
 prayer / & how our lord gyueth to hym þe deuoutly as-  
 keth hym in prayer that thyng þe they aske in maner  
 as it is moost spedefull to hym. Saynt Bernarde by  
 deuoute processe telleth in dyuers places / the whiche  
 processe passyng ouer turne we to our lord & his disci-  
 ples / & to þe foresayd processe of them. What tyme þe he  
 was alone prayenge on þe hyll (as it is sayd) his disci-  
 ples were on þe see in grete disease / for as moche as the  
 wynde was agaynst them / & the thypppe in poynt of pe-  
 ryll thyng throught þe grete waves & the grete tēpest þe  
 was rylen þe tyme. And so we may se yf we take good  
 hede by deuoute cōpassyon in what myschefe & trybu-  
 lacyon they were in at þe tyme / bothe for þe grete tēpest

that was rylen vpon them / & also for y nyght tyme / & pryncypally for they lacked theyr lordes presence that was all theyr refute in theyr nede. But he that good lord & knewe what was best for them / & that suffred this discaise of them for the tyme / whan he sawe tyme also sent them conforte & helpe. And so at y fourth was kyng of y nyght / he came downe fro the hyll goynge vpon the see / & comynge towarde them. Now beholde we here inwardly how that blessed lord after his grete trauayle of longe wakynge & prayenge came downe all onely in the nyght tyme fro that trauaylous hyll / and perauenture stony & bare fote / & so goth he sadly vpon the water as it were vpon the erth. For that creature knewe theyr maker / & was obeyssaunt to hym at his wyll. And what tyme he came nygh the shyppe / the discyples supposynge that it had ben a fantasie cryed for drede. And than the benygne lord hauynge compassyon on them & wyllynge that they shold no lenger be dysfourbled & trauayled / them sykerde of his presence & sayd / I am he that ye desyre / be not adradde. And than Peter that was more feruent than y other / trustynge on his myght at his byddynge he began to go towarde hym vpon y water. But anone as a grete wynde blew / he fayled in byleue & drad / & so began to drenche / but y good lord w his ryght hande toke hym vp & kepte hym fro perysshynge / & than went in to the shyppe with hym / & anone all the tempest ceased / & all was in peas & tranquillite. And so the discyples with grete reuerence and ioye receyuyng the y lord were put in grete rest & soueraynly reconforted by his blessed presence. This is the processe of that gospell shortly. In this processe touchynge the discyples we haue



ghostly doctryne and ensample of pacyence in trybulacyon / and of the profyte therof / as we had before touchynge hymselfe of the vertue of prayer (as it is sayd) Wherfore we shall vnderstande that as it fell with the dyscyples bodyly / so it falleth with vs all day ghostly. Our lord Iesus suffreth them that ben chosen of hym for to be displeased & haue trybulacyons in this worlde bothe in body and in soule. for as holy wyte wytnes- seth / he beteth euery chylde that he receyueth to his grace. And as the apostle Poule sayth. All those that ben without dyscyplyne ben not kynde chyldren / but of auoutry / and it is spedefull to vs to be so beten / and to suffre trybulacyon & displease in this worlde for many causes. For therby we ben taught for to knowe our selfe and our owne wretchednes. Also there through we profyte ghostly and gete vertues / and whan they ben gotten there through they kepe them þ better / and fetthermore þ is moode of all there through we trustly hope and abyde that euerlastynge mede in the blysse of heuen / wherfore we shall not be discōforted by them or impacient in them / but rather coneyte them and loue them. But for as moche as the profyte of trybulacyons though it be moche worth & of grete vertue & moche mede. Neuerthelesse many men thynke them full harde and grutchy agaynst them / as importable bycause that they knowe not and se not the vertue of them. Neuerthelesse many holy doctours tell & teche vs the profyte of them in many places to conforzte vs gladly for to take them. And specially amonge other Bernard saynt Bernard in dyuers treatyes / wherfore haue we no wonder though our lord Iesus suffered his dyscyples þ which he loued so specially to be troubled with

De tribu-  
latione  
electoꝝ.

Bernard  
sup p. i. q  
habitat  
ser. xvi.

Itez can.  
xii. xxb.  
et. lxx.

tēpestes as it is sayd & suffre tribulacyons / bycause of  
dyscrete abstinence. As our lord with tempestes (as  
it is sayd) and suffre tribulacyons. For he knewe they  
ghoostly profyte therby. For ofte we rede that they  
hypppe was in peryll by tempestes & contrary wyndes  
but it was neuer drowned or fully peryllshed / and no  
more shall we what trybulacyon so euer come to vs yf  
we suffre pacyently and trust fully in the helpe of our  
lord Iesu that wyll not fayle vs at our nede.

Capitulum sequens de chananea premititur: ubi  
notatur de angelis: ut infra caplo. xxx.

How the pharysees & other toke occasyon of sclaunder  
of the wordes and dedes of Iesu. Ca. xxviii.

**W**e shall haue no wonder though some take occa  
sion of sclaunder of our wordes and dedes / when  
they neuer so good & true. For so it befell of our  
lord Iesu oft tymes / & yet myght not he erre in worde  
or dede / wherfore it befell on a tyme that the pharisees  
asked hym why that his dyscyples wasshed not theyr  
handes when they went to meet / & that they kept not  
theyr custome after the techynge of theyr elders. But  
our lord seyng that they charged more yf wasshyng  
withouth & bodily clenness / than vertues of yf soule  
withynforth & ghoostly / answered harde agayne / repro  
uynge them that they brake the bestes of god for theyr  
tradicyons & bodyly obseruaunces / declaryng after yf  
byces that comen out of the herte defoule more a man  
than doth the bodyly meet take vniuersally / wherfore  
they were ghoostly sclaundered and stered agaynst hym  
But he toke none hede therof / for they were blynde in

De scan  
dalo.



soule throught malyce. And oftentimes our lord Ie-  
 sus wrought myracles on the sabbot daye/ that were  
 goddes holy dayes to the iewes / as ben now the son-  
 dayes to chrysten men/ that he dyd to confusyon & re-  
 pte of the iewes that keppe straytly þe lawe in bodyly  
 obseruauices/ & not in ghostly vnderstandynge/ as his  
 Wyll was. For he had not þe holy day for to leue therin  
 good Werkynge & dedes of charite/ but for to ceale and  
 absteine fro synne and bodyly Werkes/ Wherfore they  
 were gretly sclaundred / that is to saye/ toke occasyon  
 of sclaundre agaynst hym / & conspyred vnto his deth/  
 and sayd that mā was not of goddes halfe/ that keppe  
 not the sabbot daye. But our lord lefte not therfore to  
 werke myracles & do dedes of charite in those dayes/  
 but moche more dyd them for to destroye the iewes er-  
 rour aforesayd. Another tyme also whan he taught in  
 the synagoge ghostly lore/ & sayd that he was bred of  
 lyfe that came fro heuen/ & how it behoueth to ete his  
 fleshe & drynke his blode who so sholde be safe & haue  
 euerlastynge lyfe / they vnderstandynge his wordes  
 fleshely & not ghostly grutched agaynst hym/ & toke  
 occasyon of grete sclaundre/ and many of his disciples  
 throught þe myste vnderstandynge fleshely forsoke hym.  
 But Peter in the name of þe twelue apostles answered  
 that they wolde not leue hym / for he had þe wordes of  
 euerlastynge lyfe/ & so þe was sclaider to the bad/ was  
 vertue to the good. ¶ In the foresayd wordes & dedes Notable  
 of our lord Iesu we haue ensample that we sholde not be scanda-  
 let to do good Werkes for occasyon of sclaundre vnscyl-  
 fully taken of other/ or for enuy & euyll Wyll of them/ &  
 specyally of that dede that is necessary to soules helth  
 we sholde not cease for ony sclaundre / Wherfore saynt  
 vita xpi.

**A. Greg.** Gregory sayth that a man shall rather suffre sclaundre  
for to ryse than he sholde leue þe trowth / that is to saye /  
in thre maners / after the comyn sentence of doctours.

**Primum** First of the good lyfe a man shall not seace for sclaundre  
**veritas** that is to saye / he shall not do deedly synne / for puttynge  
**bite.** alwaye of any sclaundre. Also a doctour or a precher  
**Secundu** shall not teche or preche false for any sclaundre / but in  
**veritas** case he may holde his peas of a certayne trowth / as  
**Doctrine.** what tyme that he knoweth that the herers ben ob-  
stynate in errour / & sholde be the woyle yf that trowth  
**Certium** were sayd. The thyrde is trowth of ryght wysnes that  
**veritas** shall not be leste for sclaundre / that is to saye / a domes  
**iusticie.** man shall not gyue fals dome / nor a wytnes berer fals  
recoorde for any sclaundre / but of other certayne dedes þe  
may be leste without peryll of soule a man shall other  
whyle seace / though they ben good in themselves for to  
put a waye occasyon of sclaundre / as thapostle Poule  
sayth / that wold rather neuer ete fleshe than he wold  
there through gyue occasyon of sclaundre to his brother.

**Nota con** Also in the foresayd processe of our lord Iesu we ben  
**tra plu.** taught for to charge more the clennes of soule / & that  
**res a spe** dyspolet to vertues than bodyly clennes and honeste  
**cialit re** without forth / that is no vertue in. Neuerthelesse ho-  
**ligiosos.** nestie and bodyly clennes is good / so that it dyspose not  
to bayne glory / or curiosite / or lechery / or other synnes  
and so ben good customes that ben grounded vpon rea-  
son for to be kepte / but the byddynge of god and the  
good ordynaunce of soueraynes in holy chirche ben mo-  
che more for to charge. Wherfore in this poynt erre ma-  
ny chrysten men / and specially relygyous folke / that  
charge more bodyly obseruaunces & customes though  
they dyspose to no vertue / and ofte ben agaynst reason



than they done the byddyng of god & good doctryne  
of holy fathers touchyng charite/mekenes/pacyence  
deuocyon in prayer/dyscrete abstyence / & other ver-  
tues/Wherfore they may drede the represe of our lord  
Jesu pryuely that he repreued the pharysees openly/  
as it is sayd befoze.

**O**f the specyall rewarde of our lord Jesu  
promysed to all them that forsake the worlde  
for his loue.

Ca. xix.

**W**hat tyme our lord Jesus by occasyon of the  
ryche man that wolde not leue his tempozall  
goodes for perfectyon/sayd that it was harde  
to a ryche man to entre the kyngdome of heuen. The  
apostle Peter in y name of his felowes the. xij. apostles  
asked of hym what rewarde they shold haue that had  
forsaken & lefte all y worldly thynges for his sake. And  
than our lord answered/not onely pmysynge to them  
a souerayne mede in the blysse of heuen/but also to all  
other that forsake father and mother & all other kynne  
and tempozall goodes for his sake / the hondred folde  
in this worlde/ and after lyfe euerlastynge in an other  
worlde to come/Wherfore all those y haue taken them  
vnto ghostly lyuyng and fully forsaken the worlde/  
hau mater of grete ghostly ioye and specyall confor-  
te in this grete promesse of our lord Jesu Chryst / not  
onely of y euerlastynge lyfe in heuen/the whiche they  
trustyngly hope to haue by his gracyous behest / but  
also for that hondred folde rewarde that they shall fele  
in this bodily lyfe/ yf they truly loue Jesu and fully  
forsake th worlde/that is neyther golde ne syluer nor

B. R.

De cētus  
plo pro-  
missio.

Notabile

deyntie meetes or pretyous clothes / but ghoostly ryche-  
 chesse of vertues and conforthe of the holy ghoost / the  
 whiche all onely he knoweth that by experyence fe-  
 leth it in hymselfe / and that is amonge other clenness  
 of conscience and rest in soule / loue of pouerte / chasty-  
 te / pacyence / and other vertues. And what tyme that  
 our ghoostly spouse Iesu wyll & to whome the sensyble  
 presence of hym felte bothe in body & in soule that pas-  
 seth not onely an hondred folde / but also a thousande  
 folde all y fleshely lykyng of erth. This speyall gyfte  
 of Iesu is knowen of ghoostly folke befoze sayd / but it is  
 hyd to fleshely folke that haue set theyr herte & theyr  
 cōforthe in this woylde / as the prophete Dauid selynge  
 this gyfte speketh to our lord god in this maner. Lord  
 how grete is the myltitude of thy swetnes / that thou  
 hast hyd to them that dyce the. Of this mater saynt  
 Bernarde maketh a deuoute processe in a treatysle of  
 hym that is called (De colloquio Symonis et Iesu)  
 spekyng more plenarly of this ghoostly mede / of the  
 whiche Iesus graunte vs parte. Amen.

*Nota spe-  
 ciale donū  
 gratie.  
 Quā ma-  
 gna mul-  
 titudo dul-  
 cedis tue  
 domine.*

Of the transfiguracion of our lord Iesu on  
 the hyll of Thabor. Ca. xxx.



Our lord Iesus wyllynge to conferme and  
 strengthe his dyscyples in true byleue / that  
 he was bothe god and man / he shewed hem  
 that he was very man / by that he suffred  
 after the kynde and the comyn infirmite of man. And  
 also that he was very god / by the myracles that he  
 wrought aboue the comyn kynde and myght of man.  
 And therwith also he enfourmed them / & olde them





before that he sholde suffre paynfully the harde deth  
 as man / and after aryse vp gloriously to lyfe as god.  
 And to this ende what tyme that the gospell of Ma- Mat. vii.  
 thewe and Marke and Luke telleth that he had tolde Mar. xiiij  
 his dyscyples that he sholde suffre many reprovys & Luc. ix.  
 despytes in Iherusalem / and at the last be slayne and  
 deed. And after that he sholde ryse fro deth to lyfe the  
 thyrde daye. Than ferthermore he concluded & sayd  
 that there were some of them that there stode at that  
 tyme the whiche sholde not taste bodyly deth tyll they  
 sawe mannes sone (that was hymselfe) comynge in  
 his kyngdome / that is to saye / apperynge in a won-  
 derfull and ioyfull clerenes of his manhode as belon-  
 vita xpi.

gynge to his kyngdome / and that so: to fulfyll this  
behest / aboute the. viij. daye after he toke With hym  
Peter / James / and Johan vp vnto a hygh hyll (that  
Was as clerkes say) called Thabor / and there he Was  
transfygured in theyr syght / that is to saye / turned  
out of the lowe lykenes of a seruaunt in to the hygh &  
glorious lykenes of his kyngdome / so: his face shone  
as the sonne / and his clothes Were as Whyte as the  
snowe. And therWith there appered Moyses & Hely /  
spekyng With hym of his passyon that he sholde suf-  
fre in Iherusalem. In the Whiche blyssfull syght the  
discyples Were rauysshed / and specially Peter / so: ge-  
tyng all erthly thynges / desyred so: to haue dwelled  
styll there in that blyssfull place and sayd. Lorde it is  
good that We abyde and dwell here / and therfore yf  
thou Wylte / make We here thre tabernacles / one to  
the / one to Moyses / and one to Hely. But he Wylst not  
What he sayd / neyther in that he Wolde haue dwelled  
With Iesus in blysse / before that he suffered With hym  
the passyon of deth as he had tolde them before that  
he sholde do / nor in that he Wolde haue seuered them  
thre that Were all one as in ghostly felynge the lawe /  
the prophetes / and Iesus. And therfore to conserme  
hym / that is to saye Peter and his felowes in true by-  
leue of Iesus / that he was goddes sone / and that they  
sholde here and folowe hym in all thynges. TherWith  
a byght cloude ouersadowed them / and out of the  
cloude came a voyce fro the farther of heuen / sayenge.  
This is my beloued sone / in Whome me lyketh well /  
and therfore here ye hym / that is to saye / in all that  
he techeth / so: he is very sothfastnes Without lesynge  
and therWith folowe hym in that he sheweth. For he



is the ryght waye without erryng / Whome ye haue herde in the lawe / that is vnderstande in Moyses / and in the prophetes / that is vnderstande Hely. And than when the dyscyples had herde this heuenly voyce as foresayd of the father / they fell downe on the erth vpon theyr faces With grete drede / for the infirmite of man myghte not here that hye voyce aboue kynde. And than our lord Iesus benygne lyfte them vp / and badde them not drede. And therewith they lystynge vp theyr eyen and lokynge aboute them sawe no more but all onely Iesus. And as they went downe the hyll he badde them tell no man that they had seen / tyll the sone of man were rysen from deth to lyfe. This is the processe of the gospel / in y<sup>e</sup> whiche who so hath grace of ghostly vnderstandynge and swetnes / may se many notabyltyees to lowynge and despylynge of man hym selfe / and to feruent deuocyon and loue of god. And specially he that hath felynge aboue kynde and is gyuen specyall grace / may taste and haue moche ghostly comfort / that he graunte vs parte Iesus. Amen.

**O**f the seke man heeled at the Water in Jerusalem / called Probatica piscina. Ca. xxi.



Here was in the Cite of Jerusalem in manner of a ponde / a standynge water closed aboute with fyue dozes. In y<sup>e</sup> whiche water y<sup>e</sup> shepe were washten that were offred in sacrifice. In the whiche water also after y<sup>e</sup> opinyon of some clerkes laye the tree of the holy crosse / where it befell as by waye of myracle / that ones in y<sup>e</sup> yere that water was gretly stered & moued of the aungell of god.

And than what seke man myght fyrst entre in to the water/he was heeled of his infirmite/Wherfore many seke men dwelled contynually by that water/abydunge the mounge therof by þ aungell. Amonge the whiche there was one lyenge in his bedde of þ palsey xxviii. yeres/ the whiche man our lord Jesus heeled on the sabbot dave/ & bad hym bere away his bedde & go/as the proesse of the gospell telleth moze plenarly.

**Notabile primum.** In the whiche proesse We may note specyally thre thynges to our edificacyon. Fyrst that our lord Jesus asketh the seke man whether he wolde be made hole/

We may vnderstande that our lord god Wyl not gyue vs grace & ghostly heele/ but We Wyl & desyre it/Wherfore the synfull men that desyre not & Wyl not assent to goddes Wyl of theyr ghostly hede and saluacyon/ben damnable wout excusacyō. For as saynt Austyn sayth he that made the without the / Wyl not iustifye the without the. The secōde notabilite is/that it behoueth vs to be ware & besy after We ben delyuered & clensted of synne/that We fall not Wylfully agayne therto/lest that our unkyndnes in that party be worthy to be punysshed moze harde to our lord/Wherfore he sayd to þ seke man that he heeled/go & Wyl thou synne no moze lest woze fall to the / for oftentymes it falleth that for ghostly infirmite/that is to saye synne/cometh bodyly infirmite. And so throughe delyuerynge & assolyng of synne oftentymes þ body is heeled of bodyly sakenes.

**Tertium Notabile.** The thyrde notable thyng is/that wycked men gladly suppose vertuous dedes of other men in to the woze party/& so they lese theyr mede comynly. As good men on þ other syde suppose all thyng in to the better parte in encrease of theyr mede. Thus the iewes full of enuy



Whan they sawe that seke man hole myraculously of  
 our lord Jesu / & berynge away his bedde on y sabbot  
 daye at his byddynge / they asked hym Who bad hym  
 bere his bedde / but they asked not Who made hy hole.  
 And so they toke that parte that them thought repro-  
 uable / but they lefte that parte that was comendable  
 And thus comynly they dyd in all the myracles of our  
 lord Jesu. In y same maner worldly men & fleshely  
 turne in to the worse partye / that good men & ghostly  
 turne in to the best party. For they that be in charite &  
 drede god lyuynge ryghtwysely arrecte all thyng for  
 the best & to goddes worshyp / Whether it be prosperite  
 or aduersite / knowynge that all thyng is done ryght-  
 wysely by goddes Wyll or his suffraunce. And so in all  
 thyng spirytuall men & women gete them mede / ye  
 so ferforth that of theyz owne synnes & other mennes  
 & of the deuyls werkes they profyte & Wynne ghostly /  
 as saynt Bernarde sheweth in dyuers places / Who so  
 had this grace perfytyl to suppose & arrecte all thyng  
 that befell in to the better parte / he sholde moue suffre  
 tribulacyons & temptacyons without grete diseale / &  
 by longe exercyse come vnto so grete rest of soule / that  
 full seldom or neuer sholde he be dystourbled with ony  
 thyng. But it sholde be verfyed in hym that y Wyse  
 man sayth. What so euer befall vnto the ryght Wyse  
 man / it shall not make hym sorry. ¶ In capto de chana-  
 na. xxx. ¶ Ferthermoze in the foresayd processe in the  
 specyall mynde of the aungell / We shall vnderstande  
 that goddes aungels ben as mynystres & meanes by-  
 twene god & deuoute soules / as saynt Bernard sayth /  
 Wherfore we ought to worshyp them & thanke them.  
 And for as moche as they ben cōtynually present with

Bernard  
 can. b.  
 xiiij. liij.

Die Iouis.      Quarta pars.      Ca. xxxij.  
 vs/ We shall eschewe to thynke oz speke oz do þ̄ myght  
 offende them/ for they ben our keepers ordeyned of god  
 and be hely aboute vs coueytynge alwaye our ghostly  
 profyte. ¶ Of this mater speketh saynt Bernarde. sup  
 per psal. Qui habitat. ser. xj. ibi angelis suis manda-  
 uit de te. et cetera. Item sup cant. ser. lxxj.

¶ How our lord Iesus cast out of the temple the  
 byers & sellers agaynst goddes lawe. Ca. xxxij.



**T**wo tymes (as the gospels maketh mynde) our  
 sauour cast out of the temple the byers and  
 the sellers therein & that With a scourge made



of cordes / the Whiche dede amonge all the myracles  
that he wrought semeth wonderfull / for what tyme  
he wrought other myracles / in the Whiche he shewed  
the souerayne myght of his godhede / the pharysees  
and the scribes / and other of the iewes despyled and  
reproued hym / but at this tyme when they were in a  
greate multytude gadred in the temple / and in theyr  
greate solempnite they had noo power to withstande  
hym alone. And y cause was for the ghostly zele bren-  
nyng withinforth for the vnworthypynge of his fa-  
ther specially in that place / where he ought moost to  
be worshyped / shewed hym so dredefull in his face  
withoutforth / that they were wonderfully adradde  
and dyscomfyted / and had noo power to withstande  
hym. This processe after the expolycyon of saynt Gre-  
gory and other doctours is full dredefull to all chry-  
sten men / but namely to prelates and curates & other  
men of holy chirche / and specially we relygyous that  
ben set in goddes temple for to serue hym contynually  
in deuoute prayer and other ghostly exercyses / yf we  
gyue vs to couetyse and banytees and medle vs ouer  
nede with worldly occupacyons and chafferynges as  
they dyd / we may skylfully drede the indignacyon of  
our lord Iesu and his castynge out fro grace in this  
lyfe / and after departynge of his blysse euerlastynge /  
wherefore thou that wylte not drede the indignacyon  
of our lord Iesu / loke that in no maner thou put the  
wylfully nor medle the to thy power with worldly oc-  
cupacyon. ¶ But for this mater is fully and plentes-  
ously treated in the expolycyon of this gospel in ma-  
ny other places / therfore we passe ouer thus shortly  
at this tyme.

Die Jouis. Quarta pars. Ca. xxxiij.  
**¶** Post istud capitulum sequitur in Bonauentura /  
 Quomodo discipuli uellebāt spicas. &c. quod capitulū  
 supra translatum est parte tertia. capitulo. xxxiij.

**¶** Of the receyvinge of our lordes Jesu by the two  
 systers / Martha and Mary mawdeleyne / & of those  
 two maner of lyuynges / that ben actyfe and cōtem  
 platyfe in holy lyfe. Ca. xxxiij.



*Wednesday*  
**I**t befell vpon a tyme that our lordes Jesus went  
 with his discyples to Bethanye / & was called þ  
 castel of Martha & Mary / & came in to þ hous of them  
 And they þ loued hym w all they; hertes were glad &



ioyfull of his comynge. And Martha the elder syster  
 that had the cure of the houlsholde / anone besyed her &  
 went fast aboute to ordeyne for the mete couenable to  
 hym and to his discyples. But her syster Mary forges  
 tyngge all bodyly meet / & desyryng soueraynly to be fed  
 ghostly of our lord Iesu / set her downe on the grounde  
 at his fete / and castyng her even and her herte & her  
 eeres vnto hym onely / With more ioye and lykynge  
 than may be spoken was fedde ghostly and comforted  
 in the blessed wordes of our lord Iesu / for he wolde  
 not be ydle / but as his comyn maner was / occupied  
 hym with spekyng of edyfycacyon & wordes of euer  
 lastyngge lyfe. Martha that was so belyly occupied  
 aboute the mynystracyon and the seruyce of our lord  
 Iesu & his discyples / seyng her syster Mary so syt  
 tyngge as it were in ydelnes / toke it heuily & complays  
 ned her to our lord as he had taken no regarde therto /  
 and prayed hym that he wolde bydde her syster ryle &  
 helpe her to serue. And than was Mary aferde lest she  
 sholde haue be taken fro that swete rest and ghostly lys  
 kyngge that she was in / and nought she sayd but han  
 ged downe her heed / abydyngge what our lord wolde  
 saye. And than our lord answerynge for her sayd to  
 Martha / that though she was bely & troubled about  
 many thynges / neuerthelesse one thyngge was necessa  
 ry / & that was the best part that Mary chole / whiche  
 sholde neuer be taken from her. And than was Mary  
 gretely comforted / and late more sykerly in her pur  
 pose. And Martha without enuy helde her payed and  
 serued forth with good wyll. ¶ In this processe of the  
 gospell aforesayd and tolde so shortly touched after the  
 lettre / we may note & vnderstāde many fayre thynges

ghostly to our edificacyon/and fyrst the grete goodnes  
of our lord Iesu in his homely comynge to that pooze  
hous of the two systers Martha and Mary/ takynge  
ostentymes With good Wyll and lykynge suche symple  
refeccyon & bodyly fode as they had. For as it semeth  
Well by the sayenge of Martha/that her syster let her  
serue alone/there was no multytude of seruantes/ &  
so foloweth that there was no grete araye in dyuerse  
messes or many delycate metes & drynkes/ & yet came  
our lord after more customably to that place than he  
dyd to any other to take his bodyly fode/and that spe-  
cyally as I trowe for the grete loue & affeccion that he  
had to Mary after her couersyon/as he knewe Well &  
she loued hys soueraynly euer after/as it is sayd before.  
And so it semeth that our lord Iesus Wyll loue specyal-  
ly/and ofte bysytte by grace & dwell ghostly With that  
soule that by true repentaunce & penaunce forsaketh her  
synne/ & perseuerantly kepeth her in the loue of hym.  
Lorde how glad & ioyfull Were these two systers afore  
sayd of the comynge at that tyme of this blessed geste  
Iesus theyr spouse/ & princypally Mary. For as it se-  
meth after the processe of the gospel this was y fyrst  
tyme that he came to that hous/ & that soone after the  
conuersyon of Mary aforesayd/ & in so moche it was y  
more ioyfull to her/for than she had that she souerayn-  
ly loued and onely desyred. And therfore her syster not  
knowynge how it stode With her Withynforth in her  
herte/ & seynge her maners chaunged that was wont  
before to be occupped in besynes of bodyly mynystra-  
cyon With her/ & now takynge no regarde therto/ but  
syttynge & tendynge onely to the swete contemplacion  
of Iesu as it is before sayd/meruayled gretly therof/ &

**Nota.**



therfore cōplayned to our lord as it is sayd / not repro-  
uyng her syster after þ̄ comyn cōdicyon of women / in  
token & ensample þ̄ he that is occupied vertuously in  
actyfe lyfe / shall not reprove hym þ̄ is in rest of contem-  
platyfe lyfe / though it seme to hym that he be as ydle.

### Of actyfe lyfe and contemplatyfe lyfe.

**B**y these two sisters aforesayd Martha & Mary  
as holy men & doctours wyte / ben vnderstande  
two maner of lyues of chrysten men / that is to saye /  
actyfe lyfe & contemplatyfe lyfe. Of the whiche there  
ben many treatyes and grete processe made of dyuers  
doctours / & specyally the foresayd Bonauēture in this  
booke of Chrystes lyfe maketh a longe processe / alled-  
gyng many auctorytees of saynt Bernard / þ̄ whiche  
processe though it so be that it is full good & fructuous  
as to many ghostly lyuers. Neuerthelesse for it semeth  
impertynent in grete party to many comyn persones &  
symple soules that this boke in englyshe is wyten to  
as it is sayd ofte before / therfore we passe ouer shortly  
takyng therof that semeth profytable & edyfyficate  
to our purpose at this tyme. And fyrst it is to vnder-  
stande that the processe of the foresayd Bonauēture of  
these two maner of lyues / actyfe & contemplatyfe lon-  
geth specyally to spirytuall persones as ben prelates /  
prechers & religyous / & so he sayth at the begynnyng  
that actyfe lyfe / that is vnderstande by Martha / hath  
two parties. And the fyrst parte is that maner of ly-  
uyng by the whiche a mānes besynes standeth prin-  
cipally in that exercyse that longeth vnto his owne actiue.  
ghostly profyte / that is to saye / in amendinge of hym

Secūda.

selfe/as Withdrawynge fro byces & profytynge in ver-  
 tues. fyrst as to profyte of hymselfe/ & afterwarde as  
 to his neyghbour by Werkes of ryght wysnes & pitie &  
 dedes of charite/as it shall be sayd more playnly here  
 after. The seconde parte of actyfe lyfe is whan a mans  
 occupacyon and besynes standeth in that exercyse  
 that longeth to the profyte of other men pryncypally/  
 though it so be also therewith to his owne mede & more  
 therby/as it is in gouernynge of other men & techyng  
 and helpynge to the helth of soule/as done prelates &  
 prechers/and other that haue cure of soule. And by-  
 twene these two partyes of actyfe lyfe before sayd stan-  
 deth contemplatyfe lyfe. So that in this oore fyrst a  
 man trauayle & gyue hym to good exercyse in prayer  
 and in study of holy scriptures/and other good wer-  
 kyng in comyn conuersacyon amendynge his lyfe/ &  
 Withdrawynge fro byces/ & profytynge in getynge of  
 vertues. And after than secondly restynge in contem-  
 placyon/that is to saye/in solytude at the leest in herte  
 forsakynge all worldly besynes/With all his myght be  
 aboute contynually to thynke on god & heuenly thyng-  
 ges/only tendynge to please god/and than here after  
 whan he is perfyty in those two foresayd exercyses  
 taught and stabled in very wysdome & vertues/and  
 lyghtned through grace/desyring the ghostly profyte  
 of other men/than may he take sykerly vpon hym the  
 cure & the gouernall of other. And so after the foresayd  
 processe fyrst it behoueth that in & fyrst parte of actyfe  
 lyfe mānes soule be purged of byces & strengthened and  
 cōforted in vertues. After & it be enfourmed taught &  
 lyghtned in cōtemplatyfe lyfe. And than in the thyrde  
 degre may he sykerly go out to gouernall and profyte



of other as it is sayd vpon this foresayd processe of Bonauenture so shortly touched / he alledgeth after many auctorytees of saynt Bernarde for to proue all the partes therof / that is to saye / the fyrst of actyfe / the secōde of contemplatyfe / and the thyrde that is the seconde of actyfe lyfe / the Whiche We passe ouer With greate processe of contemplacyon / and many auctorytees of saynt Bernarde / for fewe there ben (the more harme it is) eyther in state of contemplatyfe lyfe touchynge the seconde poynt before sayd / or in the state of perfyte actyfe lyfe touchynge the thyrde poynt that comen to theyr estate by the true waye that is declared before. And this is þe cause that in this tyme many there ben bothe men & Women in the state of contemplatyfe lyfe as specyally ankeresses & recluses or heremytes that knowe ytell as in effecte truly What contemplatyfe lyfe is by defaute of exercyse in actyfe lyfe / as it is before sayd. And therfore it is peryllous and full dredes full to be in estate of perfeccyon & haue a name of holynesse / as haue specyally these recluses / but þe lyuynge and the ghostly exercyse of them ben accordynge thereto. For saynt Gregory sayth that there ben many that flee the occupacyon of the worlde & take them to rest / but therewith they ben not occupied With vertues / and therfore oftentymes it falleth that the more sykerly that they seace from outwarde occupacyon / the more largely they gader in to them by ydelnes & noyse of vncleue thoughtes. And so of euery suche that spendeth theyr tyme in ydelnes and slouth / spekethe the prophete Ieremye in his lamentacyons in this maner. (Uiderunt illā hostes et deriserūt sabbata eius) That is to saye / the wycked spirytes enemyes to mankynde

seynge and takynge hede of the lpyunge of suche an  
 ydle soule/laughen to scozne theyr dayes of rest. For  
 in that she is ferre fro outwarde occupacyon/and there  
 by is trowed to serue god in holynes/in so moche she  
 serueth the tyzanny of the Wycked spirytes in ydelnes  
 Also the same holy clerke saynt Gregory in the same  
 boke after the spekyng of these two lyues acryfe and  
 contemplatyfe sayth that mannes soule sholde fyrste  
 be Wyped & made cleane of the desyre of temporall ioye  
 and bayne glory /and of all delectacyon or lykyng of  
 fleshely lust and desyre. And than may he be lyfte vp  
 to the syght and degree of contemplacyon. In fygure  
 and token hereof Whan god gaue Moyses the lawe/  
 the comyn people were forboden to come nygh þ hyll/  
 in token that they that ben of Wycked Wyll / and that  
 desyre erthly thynges/sholde not presume to clymme  
 vp to the hygh thynges of contemplacyon. And fer-  
 thermoze declarynge how they shall preue themselfe  
 able that Wyll goo to contemplatyfe lyfe sayth. That  
 fyrst it behoueth that they preue themselfe by exer-  
 cys of vertues in the felde of Werkyng/that is for to  
 saye/that they knowe themselfe besyly/ys they do no  
 harme to theyr neyghbour. And ys they bere pacyents  
 ly harmes and Wronges done to them of other men.  
 Also ys they haue noo gladnes in theyr hertes or ly-  
 kyng Whan ony temporall goodes fall to them. And  
 agaynwarde ys they be not to heuy or soyr Whan they  
 ben withdrawen. Also ys they fele in theyr myndes the  
 loue of spirytual thynges so myghty that it ouerco-  
 meth and putteth out of theyr hertes the affectyons  
 and ymagynacyons of all erthly thynges. And some  
 that coueyteth to come to that thyng that is aboue



they kynde / they ouercomen that that they ben by kynde. All this sayth saynt Gregory / herebinto accordeyng saynt Bernarde and all other doctours generally sayen / that who so wyll go to contemplatyfe lyfe it behoueth that he be fyrst proued in exercyse of actyfe lyfe. In fygure wherof is alledged comynly the story of the two daughters of Laban / the whiche Jacob took to his wyues / that were called the elder Lya that was sore eyed / but plenteous in berynge chyldren / by whome is betokened actyfe lyfe. The yonger was Rachell fayre & louely / but she was baraync / and by her is betokened cōtemplatyfe lyfe. And though it so were that Jacob loued better Rachell than Lya / and coueynted fyrst to haue had her to wyfe for his seuen yeres seruyce. Neuerthelesse he was made to take fyrst the elder Lya / in token that actyfe lyfe shold be before contemplatyfe lyfe / as it is sayd. And this story is playnly treated in many places to this purpose / and therefore we passe ouer so shortly.

### De vita actiua et contemplatiua.

**B**UT for to speke of the maner of lyuynge in these two lyues actyfe and contemplatyfe in specyall And namely of actyfe lyfe that standeth in soo many degrees as of seculars and relygyous and lerned and lewde it were harde / and wolde aske longe processe / & also as it semeth it nedeth not. For the generall exercyse of actyfe lyfe / as it longeth fyrst to a man hymselfe that is in fyghtynge agaynst vyces and bely in getynge of vertues. And also after as it longeth to his euen chrysten / that is in fulfyllynge of the dedes of

mercy / and almes dedes doyng of them that haue haboundaunce of temporall goodes. In euery degree it is Wryten suffyciently as I hope / and therfore I haue leste to speke more of this mater at this tyme / saue to make an ende accordyng to the begynnyng of the mater befoze sayd in þ gospel of these two systers Martha and Mary / by the Whiche ben vnderstande these two lyues actyfe and cōtemplatyfe as it is sayd. Fyyste they that ben in actyfe lyfe haue ensample in Martha of that vertue that is soueraynly nedefull to them in all they dedes / that is charite / and fyfst as to themselfe that they ben without deadly synne. For elles Iesus Wyll not dwell in theyr hous / ne accepte theyr seruyce. Also as to other that they deme not / ne despise other / the Whiche perauenture done not so many vertuous dedes as to mannes syght as they done. For they may not knowe the pꝛeuy domes of our lord Iesu that accepted more pleasingly / and preferred the pꝛeuy contemplacyon of Mary that sat at his fete in scyence / as she had ben ydle / befoze all the grete besy seruyce of Martha / and that was for the seruent loue that she had in contemplacyon of hym. And yet was the seruyce and the besynes of Martha full pleasynge to Iesu / and medefull to her as actyfe lyfe is good / but cōtemplatyfe is better. And so ferthermore it is to note that notwithstandinge the grete commendacyon of our lord Iesu touchyng Mary and the preferringe of her parte. Martha grutcheth not of her parte / but contynued forth in her maner of lyuyng / seruyng customably to Iesu and his dyscyples / as Iohn Wytteseth after in his gospels / in token that he that is called to god and standeth in the state of actyfe lyfe holde



hym payed and grutche not / though contemplatye lyfe be cōmended before his estate. And how so euer it standeth of these two estates and degrees lyuyng god wote all onely who shall be before an other in the blysse of heuen of those persones in these estates. And thus moche be sayd as touchyng the parte of Martha and of actye lyfe tokened by her. Ferthermore touchyng cōtemplatye lyfe / he that is in that state hath ensample in Mary of thre thynges that nedde soueraynly to that estate / that ben mekenes / pacyence and scyence.

First mekenes is tokened in the lowe syttyng of Mary at the fete of our lord Jesu. And but this grounde be trulpy set in the herte of hym that is in this degree of contemplacyon / that is to saye / that he presume not of his owne holynes / but that he despyse hymselfe trulpy in his owne syght / as it is reherfed and tolde before in dyuerse places what longeth to mekenes. *Primum notabile.*

Sothly elles all his buyldynges of contemplacyon be it neuer so hye wyll not stande stedfastly / but soone at a lytell wynde of aduersite fall to nought. The seconde vertue accordyng hereto is pacyence in suffryng false demynges / scornynge / & reprouynges of the worlde that he shall suffre that fully forsaketh and despyleth the worlde as it nedeth to the true cōtemplatye / comyng alwaye by pacyence in herte his cause to his aduocate Jesus / without answere reprouyng as gayne / as Mary dyd / whan the pharysee demed and reproued her. Also her syster complayned vpon her / & the dyscyples had indignacyon and grutched agaynst her. But in all these she keppe scyence / y<sup>e</sup> is the thyrd vertue nedefull to the contemplatye / and so ferforth she gaue ensample of scyence / that we fynde not in all *Secūdu notabile.*

*Tertium notabile.*

the gospel that she spake before the Resurreccyon of our lord Iesu/ saue ones by a shorte worde at the reysynge of her brother Lazare/ not withstandynge the grete loue of our lord Iesu shewed to hym/ and to the grete lykynge that she had in the wordes and the holy doctryne of hym/ that sholde stee her by reason the more boldly to speke. And who so couergeth to knowe the fruyte of vertuous scyence/ pf ye haue affectyon and wyll to byleue contemplatyse lyuynge/ without doubte he shall be better taught by experyence than by wyrtynge and techynge of man. And neuerthelesse saynt Bernarde and many other holy fathers and doctours commende hyghly vertuous scyence/ as it is worthy/ wherof and other vertuous exercyse that longeth to conitemplatyse lyuynge/ and specially to a recluse/ and also of medled lyfe/ that is to saye/ somtyme actyse/ and somtyme contemplatyse/ as it longeth to dyuerse persones that in worldly estate haue grace of ghostly loue. Who so wyll more playnly be enfourmed and taught in our englyshe tongue/ let hym loke the treatyse that y worthy clerke and holy lyuer mayster Walter Hylton the chanon of Churgarton wrote in englyshe by hygh grace and dyscrecyon. And he shall fynde there as I byleue a suffycient scole and a true of all these/ whose soule rest in euerlastynge peas/ as I hope he be full hve in blysse ioyned & knytte without departynge to his spouse by perfyte vse of y best parte that he chole here with Mary. Of the whiche parte he graunte vs felawshyp Iesus our lord god. Amen.

**O**f the reysynge of Lazare/ and two other deed bodyes.





**A**monge all the myracles that our lord Iesu  
 Chryst wrought here in erth the reysynge of  
 Lazare is princypally comended / & soueraynly is to be  
 consydered / not onely for the souerayne myracle it selfe  
 but also for many notable thynges that befell in that  
 myracle and dyuerse misteryes / the whiche saynt Aus-  
 styn clergeally treateth by longe processe vpon þe same  
 gospel. Of the whiche somwhat I shall touche in par-  
 ty / and more ouer as the grace of our lord Iesus wyll  
 sende wytte perteynyng vnto the purpose. And for as  
 moche as þe gospel maketh mynde of thre deed bodyes  
 reysed by our lord Iesu fro deth to lyfe / of the whiche  
 two the fyrst is not spoken of specyally in this foresayd

treatyse befoze/therfore it semeth conuenient to this  
 purpose somwhat to touche of them in this place/as  
 the foresayd saynt Austyn doth. And fyrst We shall vn-  
 derstande and haue in mynde that as the dedes of our  
 lord Iesu after his manhode ben ensample to vs for  
 to folowe hym as in mekenes/pouerte/pacyence/and  
 other vertues/so in his myracles done by vertue of þ  
 godhede We shall not desyre to folowe hym to do as he  
 dyd/but We shall worshyp hym as almyghty god/ & in  
 that party & more ouer coueyte to vnderstande þ ghostly  
 menynge of them/how þ myracles done than bodyly  
 ly/and in bodyes ben now done oftentymes in ghostly  
 mēes soules. And so as saynt Austyn sayth/by those  
 thre bodyes the whiche our lord Iesus reysed fro deth  
 to lyfe bodyly/ben vnderstande thre maner of deed sou-  
 les/þ whiche through his specyall grace he reyleth eue-  
 ry daye to euerlastynge lyfe ghostly/ for as the gospels  
 maketh mynde he reysed þ doughter of the mayster of  
 the temple þ laye deed in the hous/by whome is vnder-  
 stande deedly synne onely in assent/wout þ fulfyllynge  
 therof in dede. Also he reysed the Wydowes sone borne  
 deed on the bere without þ gates of þ Cite/by whome  
 is vnderstande deedly synne without forth/pfoumed  
 in dede. And the thyrd deed body he reysed þ was La-  
 zare buryed & foure dayes deed/by whome is tokened  
 deedly synne in custome. For yf We take good hede and  
 vnderstande þ synne is deth of the soule/We may fynde  
 that the soule is deed ghostly & dayne through synne in  
 these thre maners. Fyrst by ful assent of wyl to do that  
 is forboden of god onely withinforth in the soule with-  
 out the dede therof without forth. As by ensample of  
 lechery that is forboden/What tyme as our lord sayth



in the gospel/that whā a man seeth a woman lustyly  
to that ende for to haue to do with her fleshely/ & fully  
assenteth therto in his wyll/ though the dede folowe  
not after/ he is accounted as a lechour in his herte/ & so  
is his soule slayne ghostly through that assent & dede in  
goddes syght. And this maner of ghostly deth is vn-  
derstande by the fyrst deed body that our lordē Iesus  
reysed in the hous that was the doughter of þe prynce  
of the synagoge or þe mayster of þe temple/ as it is sayd  
before. Of whome the gospel telleth that he came to  
our lordē Iesu/ prayenge hym that he wolde come to  
his hous & heele his doughter þe laye seke therin. And  
as our lordē that of his grete grace & endles goodnes  
was euer redy to helpe & to heele all those þe asked hym  
truly/ was goynge with hym toward his hous/ there  
came worde to the foresayd prynce that his doughter  
was deed/ & therfore they bad hym that he sholde not  
make the mayster (that is Iesus) trauayle in bayne/  
for they byleued well that he was of myght to heele þe  
seke/ but not to reyse the deed. Neuerthelesse our lordē  
Iesus letted not for theyr misbyleue/ nor for theyr scor-  
nyng to do his grace/ but bad the father that he shold  
not drede but onely byleue. And whan he came to his  
hous & founde there after theyr custome men wepyng &  
mournfull mynstrally & other araye for her crequyes  
he sayd to them/ Wepe not/ for the wenche is not deed  
but slepeth. And than they scorned hym/ for they vn-  
derstode not what he mened/ for though she was deed  
as to them/ neuerthelesse to hym that was of myght  
to reyse her & make her to lyue she dyd but slepe. And  
than puttynge out all that were in the hous saue the  
father & the mother/ and the thre apostles Peter/ Iac-  
vita xpi.

mes and Johan / our lord Jesus hadde the wenche  
to ryle. And anone she arole by fro deth to lyfe / & after  
ete and was all hole. This is the processe of the gospel  
after the vnderstandynge of the lettre / in the whiche  
we may ghostly vnderstande / fyrst that our lord god  
than reyled bodyly the doughter at the prayer and by  
the fayth of the father / so he reyleth now ostentymes  
ghostly deed soules by synne to lyfe of grace through  
the prechyng and prayer of holy men / and the fayth  
of holy chirche. And as our lord Jesus spared not for  
mylbyleue and scozynyng of other to helpe hym that  
asked his grace / so shold not men spare to profyte vnto  
other soules / and namely men of holy chirche spare to  
preche goddes worde whan it longeth to theyr offyce  
vnto reysynge of deed soules to ghostly lyfe / though  
some men scozne them or reprove them therfore. For as  
saynt Austyn sayth / it falleth all daye that a man that  
is ghostly deed by ful assent in his hert to deedly synne  
by the prechyng of goddes worde is compuncte in his  
herte therof through grace / as though he herde our  
lord byd hym ryle. And so is he reyled in his soule by  
repentaunce fro deth to lyfe / as it were in the hous or  
that he be bozne without by the dede more ouer of that  
synne. And this is the fyrst maner of deedly synne / and  
lyghtest for to ryle out therof through grace / þis beto-  
kened by the fyrst deed body reyled of Jesu in the hous  
as it is sayd. But neuerthelesse this maner of deedly  
synne that is onely in assent / is moost peryllous / yf it  
longe abyde / & specially yf it be ghostly / as hygh pryde  
or enuy. For as saynt Gregory sayth / that somtyme it  
is more greuous synne in goddes syght pryde by dely-  
beracyon in herte / than is the dede of lchery / & yet all



daye that one is gretly charged/that is to saye lechery  
 but that other seldome oz lytell/and therfore ben many  
 deceyued. But now passe we here ouer. ¶ Of the reys Of the ses  
 synge of the seconde deed body is wyrtten in the gospels cond deed  
 of saynt Luke/ how what tyme our lord Iesus came body.  
 to a cite that was called Naim/ & his discyples with Luce. v.  
 hym & moche people/ he mette at the gate of the cite a  
 deed body bozne on a bere/ that was the onely sone of a  
 wydowe that came with the corpes/ & moche folke of þ  
 cite with her. And than our lord haupnge pite of the  
 grete sorowe of the wydowe/ and meued throughe his  
 endles mercy/ badde her that she sholde not wepe. And  
 than he nyghynge & touchynge the bere/ & therwith  
 they that bare it standynge styll he spake to the body  
 these wordes. Thou yonge man I saye to the aryse vp  
 And he anone arose fro deith to lyfe/ & wente on his fete  
 and began to speke/ & so he betoke hym to his mother  
 aloue. This is þ processe of þ gospel aforesayd. O lord  
 Iesu moche is thy mercy shewed to synfull men/ in the  
 whiche as thou reysed þ deed body bozne out towarde  
 buryenge without prayer made to the before onely ste-  
 ryng thyne endles goodnes and pite/ so thou reysedst  
 all daye ghostly them that ben deed in soule by grete  
 synnes perfourmed in dede/ as by dede of lechery/ glo-  
 tony & other grete synnes fleshely & ghostly/ grynge  
 thy grace oft tymes before oz thou be prayed oz sought  
 by ony deserte/ throughe þ whiche synfull men ben ste-  
 red to repentaunce and forsakynge of synne/ and so by  
 shryfte and penaunce doynge after the lawes of holy  
 chirche they ben reysed ghostly to lyfe of grace þ fyrst  
 were deed by synne perfourmed in dede. And yf it so  
 be that this synne is openly knowen vnto the euyl en-

sample of other and sleaundze / than it is nede of open penaunce as holy chirche hath ordeyned after that our lord Iesus gaue ensample in that open reysynge of þe foresayd deed body that was openly bozne deed on the bere without forth in the syght of the people.

**B**ut now as to our principall purpose for to speke of the reysynge of þe thynde deed body / that is to saye Lazare foure dayes deed. For as moche as in this processe ben many fayre & grete notable thynges / therfore we shall here more specyally gadze in our entent & make vs by ymagynacyon as they were present in bodily couersacyon / not onely with our lord Iesu & his dyscyples / but also with þe blyssed & deuoute meyny / þe is to saye Martha & Mary & Lazare / þe was specyally beloucd of our lord Iesu / as þe gospel wytnesseth. And fyrst we shall vnderstande and haue in mynde the processe of þe nexte chapytre before this / how vpon a tyme whan our lord Iesus walked in the temple / that is to saye / in that place þe was called Salomons porche / in the feest of þe dedicacyon of þe temple / the iewes came aboute hym as rauylthyngge wolues or wood dogges with grete yre greennyngge vpon hym & sayenge these maner of wordes. How longe wylte thou make vs in suspence and dwere in our hertes what thou arte / yf thou be Chryst tell vs openly. This they sayd by false and malycyous entent / to þe ende that yf he had openly knowleged that he was Chryst / that is to saye anoynted kynge / than to haue taken hym and accused hym as a traytour vnto Cesar the Emperoure of Rome. But therfore our lord Iesus knowynge theyr false ymaginacyon tempred wysely his answer / and as an



Innocent lambe amonge so many trecherous Wolues  
 soberly & mekely sayd to them agayne. I speke to you  
 and ye byleue me not. But the Werkes that I do in the  
 name of my father / those bere Wytnes of me what I  
 am. And after moze ouer Whan he sayd / I and my fa-  
 ther am al one / they toke by stones to haue stoned hym  
 as a blasphemers / makyng hymselfe god. And serther  
 moze Whan our lorde had concluded them in that par-  
 ty by reason & auctoritees of holy Wryte & they myght  
 not agayn saye / and they not withstandyng his rea-  
 sonable & meke answer and so goodly wordes conty-  
 nued & encreased in theyr malyce. For as moche as the  
 tyme of his passyon Was not yet come / and for to gyue  
 ensample of penaunce & of grynge stede to rennyng  
 Woodnes / he Withdrew hym out of theyr handes / &  
 Wente With his dyscyples beyonde Iordan vnto that  
 place Where Iohan baptysed fyrst / aboute. xliij. myle  
 fro Jerusalem / & there he dwelled a Whyle w<sup>th</sup> his discy-  
 ples. And in that tyme soone after as y<sup>e</sup> gospell telleth  
 now to our purpose / Lazare the brother of Martha &  
 Mary asforesayd waxed sore seke / & anone y<sup>e</sup> two systers  
 sent Worde to Iesu where he was in the foresayd place  
 beyonde Iordan / sayenge to hym in this maner. Loo  
 lorde / he that thou louest (that is Lazare) is sore seke.  
 And they sayd no moze / for as moche as them thought  
 that that sufficed to hym that loued & Wylt what they  
 mened. And also perauenture for they knowynge the  
 malyce of the iewes agaynst hym to his deth / & how a  
 lytell before they wolde haue stoned hym / they durst  
 not call hym to them / but commytted all to his Wyll.  
 And than Iesus sayd to them. This infirmite is not  
 to deth / but for the prayse of god that goddes sone  
 vita xpi.

he gloryfied therby. The gospell telleth that he sayd these wordes to them/ but it specefieyth not to Whome for the sisters that sent to hym Were not that tyme present/ but a grete waye fro hym/ as it is sayd. Neuerthelesse we may vnderstande as by the processe that he answered to them in these wordes by the messenger/ or elles sayd so to his dyscyples or to bothe as it is moost lykely. O lord What conforzte Was this to the sisters Whan they herde of the messenger these wordes þ Jesus sayd/ this infirmite is not to deth/ vnderstādyng perauenture by them that they brother shold not dye bodily by that infirmite. But What dysconforzte Was it to them after Whā he Was deed & buryed/ not vnderstandyng that our lord mened of that glorvous resynge that folowed after/ nor trowyng than þ it shold haue fall. Neuerthelesse that dysconforzte for the tyme Was after turned in to more conforzte than they desired. fyrst by that they wold haue had hym preserved fro the deth & heeled of his infirmite by our lord Jesus Thus it falleth oftentymes w them that god loueth & ben in tribulacyon or dysleafe/ our lord god graunteth them not þ cōforzte that they aske & desyre/ but suffreth them as for þ tyme to be in despayre of they desyre/ & after Whā his Wyll is he fulfylleth they desyre better than they wolde fyrst/ and turneth they dyscōforzte in to more conforzte than they wolde haue ymagyned or thought. Ferthermore as to the processe of the gospell after our lord Was certyfied of the seke Lazare/ & had answered as it is sayd/ he dwelled styll in the foresayd place two dayes/ & after he sayd to his dyscyples. Goo we agayn in to þ iewry. And they aserde of this worde sayd vnto hym, Mayster ryght now the iewes wolde



haue stoned the there/ and now wolde thou go thyder  
 agayne. And than Iesus answered agayne/ ben there  
 not twelue houres of the daye/ as who sayth/ Why be  
 ye aserde/ supposynge that the iewes cōtynue in theyr  
 malyce/ Wote ye not well that as often tymes as the  
 houres chaunge on the daye / so ofte mānes herte and  
 purpose varyeth and chaungeth. But the ghostly me-  
 nyng of these wordes as saynt Austyn expowneeth is  
 this. Our lord vnderstandynge hymselfe as the daye  
 and his twelue discyples as twelue houres of the daye  
 reprehended theyr mysbyleue and theyr vnrasonable  
 drede of his deth that was in his wyl that they wolde  
 gyue counseyle to hym as men to god/ dyscyples to the  
 mayster/ the seruauntes to theyr lord/ and the feble &  
 seke to hym that was souerayn leche/ wherfore in ma-  
 ner blamyng them our lord sayd to them in this ma-  
 ner sentence. Are there not twelue houres of the daye  
 who so walketh in the daye he offendeth not or erreth  
 not. folowe ye me yf ye wyll not erre/ and wyll ye not  
 gyue counseyle to me sythen it is nede to you to take coun-  
 seyle of me/ & therfore sythen it is so that I am y daye  
 and ye y houres/ & by kyndly reason y houres folowe y  
 daye/ & not y daye y houres/ folowe ye me/ & that yf ye  
 wyll not offende or erre. And after this our lord Iesus  
 knowynge in spiryte y Lazare was deed/ sayd to them  
 Lazare our frende slepeth / but I wyll go for to wake  
 hym & reyle hym fro slepe. And than y discyples vnder-  
 standynge fleshely those wordes of kyndly slepe sayd.  
 Syr yf he slepe it is token that he shall be hole & safe of  
 his sekenes. For comfly by waye of kynde/ slepe of seke  
 men is a token of heele folowynge. But Iesus meened  
 of his deth. And so here we may se grete homelynes of

Jesu with his dyscyples þ as in maner of bourdyng  
 spake w̄ them here. But after declaryng to them open-  
 ly that he spake fyrst mystly sayd/Lazare is deed/ & I  
 am glad for you/ that therby your byleue may be en-  
 creaced & strengthened/ knowyng that I was not there  
 in tyme of his deth/ & so þ rather byleuyng that I am  
 goddes sone. Ferthermore leuyng many wordes of þ  
 gospels/ & takyng þ semeth moost notable to our edifi-  
 cacyon. After whā our lord Jesus with his dyscyples  
 turned agayne towarde Bethany/ & þ two systers had  
 worde of his comyng/ Martha anone wente agaynst  
 hym/ but Mary sate styll at home tyll after she was cal-  
 led forth by the byddyng of Jesu. And so it semeth by  
 these wordes specially after þ lettre/ tellyng how these  
 two systers Martha & Mary dyuerly holde them as  
 anenst Jesu/ that Iohan theuangelyst meneth ghos-  
 tly here as he doth in other places the dyuerse condy-  
 cyons that longe to them that ben in these two estates  
 that is to saye of actyfe lyfe & contemplatyfe lyf. For it  
 is no doubte but þ Mary loued Jesu as moche as her  
 syster Martha or more/ & was as glad of his comyng  
 & as sozry was for her brothers deth/ & as feruently des-  
 syred his lyfe/ Why than went she not anone with her  
 syster out agaynst Jesu/ but in figure & for ensample þ  
 they þ ben in þ state of cōtemplatyfe lyfe shall not take  
 vpon them bodyly exerceyse of þ dedes of mercy/ as for  
 to go out to byspte þ seke/ or them þ ben in pryson/ or to  
 fedethe hungry/ or clothe the naked/ & so forth of other.  
 Or els for to preche or teche/ or to mynystre sacramen-  
 tes of holy chyrche/ but it so be that they ben called out  
 therto by þ byddyng & the auctorite of holy chyrche in  
 Jesus name ghostly as Mary was bodyly/ syttyng

Nota.



Mary at home as it is sayd/and Martha goynge out  
 what tyme she mette w<sup>th</sup> Iesu/ she fell downe at his fete  
 and sayd. Lorde yf thou haddest ben here my brother  
 had not ben deed. Neuerthelesse and now I wote well  
 that what so euer thou askest of god/ god wyll gyue it  
 the/ she durst not saye bitterly & she desyred inwardly/  
 sayenge as thus. Now reyse my brother fro deth to lyfe  
 for she wyll not whether it were expedyent & her bro-  
 ther shold be reysed/or whether it were Iesus wyll/ &  
 therfore she set her wordes dyscretely in this maner of  
 menyng. Lorde I wote well thou mayst reyse hym/  
 & therfore yf & wyllt it shall be done/ but whether thou  
 wyllte or not I comytte it to thy dome & not to my pre-  
 sumpcyon. Than sayd Iesus to her that her brother  
 sholde ryse fro deth to lyfe so in generall wordes that it  
 myght be taken in two maners for to proue her byleue  
 of the synall resurreccyon/ not specyfenge whether he  
 wolde reyse hym at & tyme or not. And therfore Mar-  
 tha takyng that part & she was syker of after & byleue  
 sayd that she wyllt well & he sholde ryse in generall re-  
 surreccyon at & last daye of dome. And ferthermore at  
 the askyng of our lorde whether she byleued & he sayd  
 of hys selfe & he was resurreccyon & lyfe & of euerlastyng  
 lyfe of all them & byleued sothfastly in hym/ she answer-  
 ed synally thus. I byleue that & arte Chryst goddes  
 sone that art come in to this worlde for mannes salua-  
 cyon. And than at & byddyng of Iesus/ she went home  
 & called Mary her syster in seylente/ & is to saye in softe  
 spekynge/ sayenge to her. Our mayster is comen & cal-  
 leth & to hym/ & anon she rose vp & went to hym. Loo  
 how expresse here also is betokened ghostly what lon-  
 geth in cōtemplatyfe lyfe/ that is to saye/ fyrst in rest &

peas/seyence & softe speche / and not loude cryenge or  
 grete noyse/as y woelde bleth. And ferthermoze what  
 tyme y our lord Iesus calleth hym out by obedyence to  
 cure & to gouernayle of other/as in the office of prelacy  
 that than by ensample of Mary anone he ryle by ap-  
 plyenge of his Wyll to goddes Wyll / loue he neuer so  
 moche rest/or haue he neuer so moche in swete contem-  
 placyon /that is vnderstande / What tyme he is called  
 so bitterly that yf he Withstode it /he shold synne dedly  
 by inobedyence. Ferthermoze We may se by y processe  
 of y gospell y specyall loue & homelynes y our lord had  
 soueraynly to Mary in y he abode styll there as Mara-  
 tha mette fyrst w hym / & wold not do as to y reysynge  
 of Lazare vnto the tyme that Mary was come / & than  
 when she was come & fallen downe at Iesus fete /and  
 with sore wepyngge teres had sayd as she dyd before / y  
 yf he had ben there her brother had not ben deed. Our  
 lord seyng her wepe that he loued so specyally / & also  
 the iewes wepyngge that there were comen at y tyme  
 to cōforte Mary /he wepte also / and that was for thre  
 causes. Fyrst for the loue that he had to Mary specyally  
 & to her syster & to Lazare. Also to shewe y greuous-  
 nes of synne in custome / and of the ghostly deth there  
 through /that is tokened in Lazare foure dayes deed &  
 buryed. And the thyrde /for y mysbyleue of them that  
 were there the whiche byleued y he might haue kepte  
 hym fro deth /but not y he myght than reyle hy to lyfe  
 agayne. Who so wyll than inwardly take hede and be-  
 holde how our lord Iesus wepte / the sisters wepte /  
 the iewes wepte / ye & as reason telleth the dyscyples  
 wepte /skylfully he may be stered to compassyon & we-  
 pyngge /at the lest inwardly in hert namely for synne in

Nota bñ

Lachry-  
me.



custome that is so harde to ouercome & ryle out of / as  
 our lord Iesus shewed in ghostly vnderstandyng / by  
 the grete difficulte þ he made as in wepyng & in ma-  
 ner of troublinge hymselfe. And þ two tymes wrothe  
 & grutchyng in spiryte before that he reysed Lazare /  
 by Whome is vnderstode synne in custome / as it is ofte  
 sayd / gyuyng ensample as saynt Austyn sayth / that Augustin  
 thou that arte ouerlayde with the heuy stone of deedly  
 synne / be wrothe and grutche in spiryte & trouble thy  
 selfe in this maner / demynge thy selfe gylty / & thynke  
 how ofte thou hast synned worthy euerlastyng deth /  
 and god of his endles mercy hath spared the and suf-  
 fred the / how ofte thou hast herde the gospell forbyd-  
 dyng synne / and thou hast taken no regarde / but arte  
 contynually contrary & false to thy fyrst baptym. And  
 than so thynkyng with compuncyon for thy synne /  
 and as in maner askyng in thy herte / What shall I  
 do / Whether shall I go / in what maner shall I escape  
 this grete synne and dredefull peryll of cuerlastyng  
 deth. Whan thou sayst thus in thyn hert / than Chryst  
 grutcheth in the for sayth grutcheth / and yf sayth be  
 in vs / than Chryst is in vs / & so in this maner of grut-  
 chyng is hope of vpryng. For after this wepyng  
 and troublinge as þ processe of the gospell telleth / our  
 lord Iesus asked where they had put Lazare / not for  
 vnknowyng / but in spekyng in maner of man / and  
 in token ghostly of a straungenes of his grace to them  
 that ben ouerlayde w deedly synne for þ tyme. Neuer-  
 thelesse he hath alway compassyon of the synfull / & his  
 mercy is redy to all that wyll truly aske it. For after  
 he had asked where they had put hym / and they sayd  
 agayne, Lorde come & se. Than he wepte / & the iewes

that were there sayd. Loo how he loueth hym / & so he  
shewed the affeccyon þ he hath to þ synfull as he sayth  
in the gospels. I came not to call the ryghtwylle / but þ  
synners to penaunce. But now go we to þ graue of La-  
zare folowynge our lord Iesu with all that meyny / þ  
is to saye / the two sisters Martha & Mary & þ apostles  
and many iewes that were there that tyme to cōforte  
the systers / & as our lord wolde to se & bere wynges of  
that solempne & worthy myracle / and so we may se by  
deuoute ymagynacyon / how our lord Iesus goth bes-  
fore bytwene the two systers talkyng homely w them  
and they with hym / shewynge to hym þ grete dyscon-  
forte & sorowe that they had of theyꝝ brothers deth / &  
specyally for as moche as they durst not bydde hym  
come to helpe them / & kepe hym fro deth for drede of þ  
malyce of þ iewes that they knewe had conspyred un-  
to his deth / & how they were hyghly comforted than of  
his blyssed pꝛesence. But neuerthelesse therwith they  
had grete drede of hym bycause of the iewes. And than  
how our lord benygne ly comforted them agayne / and  
hadde them not drede of hym / for all sholde be for þ best  
and at the fathers Wyll. And so talkyng togyder they  
came to the graue that was couered with a grete stone  
aboue. Than bad our lord þ they sholde take away the  
stone / & they abasshed for þ grete tender loue that they  
had to hym / dredynge the horrybilitie and the synke of  
carayne that it sholde ought offende hym sayd. Lorde  
now he synketh for he is foure dayes deed / shewynge  
therby that they had no hope of his lyuynge agayne.  
But our lord agaynwarde comfortynge theyꝝ byleue  
and makynge the stone to be taken away / afterwarde  
lyftynge vp his eyen to heuen sayd. Father I than-



ke the/for thou herdest me / & sothly I Wote Well that  
 thou herest me euer / but I saye this for the people that  
 here standeth & they byleue that & hast sente me. And  
 Whan he had sayd thus / he cryed w a grete voyce. La-  
 zar come out of thy graue. O lord Iesu what nede was  
 the to crye. Sothly as saynt Austyn sayth / to shewe in Augustis  
 ghostly vnderstandynge how harde it is to hym for to nus.  
 reyle to lyfe a soule that is ouerlayd w the stone of deed  
 ly synne in custome. How many ben there sayth saynt  
 Austyn in this people the whiche ben ouerlayde With  
 this heuy burthen of Wycked custome. Perauenture  
 some hereth me that ben ouercomē With lechery or glo-  
 tony that the apostle forbyddeth them Where he sayth  
 Wyll ye not be dronken With Wyne in & whiche is le- Polite  
 chery. And they saye agayne We may not / and so forth inebrias  
 of other grete mysdedes & Wyckednesses that god for- ri vino.  
 byddeth and holy chirche / Whan it is sayd to them / do  
 none of these lest ye peryshe. They answer and saye  
 We may not leue our custome. O lord Iesu reyle these  
 folke as thou reyled Lazare / for thou art sothly as the  
 resurreccyon or vprysynge and lyfe / how heuily this  
 stone of Wycked custome ouerlayeth men in al degrees  
 not onely lerned & lewde sculers / but also relygyous  
 nygh by in all the estates / Who so Wyll speke agaynst  
 theyr Wycked customes / he shall knowe sothly by expe-  
 ryence that there is no remedy but onely Iesu. O lord  
 Iesu crye to all these men With a hye voyce / that is  
 to saye / shewe thy myght & reyle them to lyfe of grace  
 puttynge a waye that heuy stone of Wycked custome /  
 as thou reyled Lazare / for after thy crye & at thy byd-  
 dyng he rose vp and Wente out of his graue / but yet  
 bouiden handes & fete tyll he Was loosed & vnbouiden by

thy dyscyples at thy byddynge. This is a grete wonder as saynt Austyn sayth to many men how he myght go out of þ̄ graue with his fete boude. But it is moche moze wonder how he rose from deth to lyfe / that was foure dayes deed & buried / and with that body of styngynge carayne. But what betokeneth all this sayth saynt Austyn. Sothly this it betokeneth / whan thou doost a grete synne by cōtempte thou art ghostly deed. And yf thou contynuest customably therein / than arte thou deed & buried. And whan þ̄ forþynkest withyn forth and shryuest the & knowlegest thy synne without forth / for than ryllest thou & goost out of thy graue / for it is nought elles to saye go forth out / but shewe and make knownen outwarde that is preyv within forth. And this knowynge and shewynge of synne maketh onely god / cryenge with a grete voyce / that is to saye /

**R.** With his grete grace callng. But yet though he that was deed be reyled and gone out of his graue / neuer thelesse he dwelled bounde / that is to saye / gylty vnto the tyme that he be losed & vnbounde by goddes mynystris / to whome onely he gaue that power / sayenge thus to them. All that ye vnbynde in erth shall be vnbounde in heuen. All this sayth saynt Austyn in sentence / in the whiche we may se openly a sufficient authority agaynst them that reprove confessyon ordeyned by holy chirche / & also þ̄ assolyng of curates / sayenge falsly that it is ynough generally to euery man for to shryue hym onely in his herte to god / & that preestes & curates of holy chirche haue no moze power to assolve of synnes than an other man / but that god all onely assolyeth / and none other in his name. But now leuyng these false oppynyons & goynge to the ende of our fore

**R.**



sayd processe/What tyme that Lazare Was reysed to  
lyfe by our lordes Iesus as it is sayd/ & after vnbounde  
by his discyples/ he & his systers With grete ioye lowe-  
ly thanked Iesus of that souerayne benefyte / & ladde  
hym home With them to theyr hous/ makynge moche  
myrth. And than þe iewes that Were there Wondrynge  
gretly of that myracle/ some turned in byleue to Iesu/  
and some Wente & tolde the pharysees that Iesus had  
done/ and so Was it publyshed & openly knowen/ in so  
moche that a grete multytude of Iherusalem and the  
countree there aboute came to se Lazare þe Was reysed.  
And than Were the prynces of the iewes & the phary-  
sees all confused/ and thought & cast for to see Lazare/  
bycause through hym many Were conuerted to Iesu.  
Now than for to make a conclusyon of all the processe  
before sayd of the thre deed bodyes reysed by our lordes  
Iesu/ saynt Austyn sayth in this sentēce. All these fore  
sayd thynges We haue herde bytherne to that ende  
that they that lyue ghostly kepe them in lyfe of grace.  
And they that ben deed/ rylse by in this maner. fyrst  
he that hath synned deddly by assent in herte / and is  
not gone out by perfourmyng therof in dede/ amende  
hym of that thought by repentaunce / and so rylse he  
by that Was deed Within the hous of his conscyence.  
Also he that hath perfourmed in dede that he concey-  
ued deddly in thoughte / be he not in despayre. But  
though he rose not Within forth rylse he Without forth/  
so that he be not buryed and ouerlayde With the heuy  
stone of Wycked custome. But perauenture I speke to  
hym the Whiche is ouerlayde With that harde stone  
of his Wycked maners and combred With the heuy-  
nes of custome / and soo is as foure dayes deed and

R.  
Cōclusio  
Augustis  
ni.

R.

puerbios  
rum. xxi.

Die Iouis.

Quarta pars.

Ca. xxxv.

stynketh / yet despayre he not / for though he be depe  
deed & buryed / Chryst Iesu is hygh of myght and can  
bryke all erthly burthens / cryenge through his grete  
grace & makynge hym to lyue / fyrst by hys selfe within  
forth / & after takynge hym to his dyscyples for to un-  
bynde hym / and so fully restore hym to ghostly lyfe / so  
that there shall be lefte no stynke of synne in his soule  
ghostly no more than dyd Lazare reysed bodyly / that  
he graunte to all them y haue nede Iesus Chryst. Amē.  
**T**he premissuntur duo capitula Bonauenture.

**H**ow the ierwes counseyled and conspyred agaynst  
Iesu vnto his deth. Ca. xxxv.

**A**fter the reysyng of Lazare before sayd / Whan  
the tyme nyghed in the whiche our lord Ie-  
sus disposed to werke our redempcyon through y she-  
dyinge of his precyous blode / the deuyll father of enuy  
armed his knyghtes and mynystres / and whetted  
theyr hertes agaynst our lord Iesus fynally vnto his  
deth / and specyally by occasyon of his good and ver-  
tuous werkynge / but soueraynly for the reysyng of  
Lazare enuy kyndeled in theyr hertes more and mo-  
re / in so moche that they myght no lenger bere theyr  
woodnes without execucyon therof agaynst hym /  
**W**herfore the prynces & the pharysees gadred a coun-  
seyle agaynst hym / in the whiche counseyle Cayphas  
bysshop of that yere (all though he mened wyckedly)  
propheryed sothly that Iesus sholde dye for the salua-  
cyon of mankynde. And so haue we here open ensam-  
ple that wycked men and reprovied of god / haue som-  
tyme the gyfte of prophety / & so by comyn assent those



false princes & pharisees in that counseyle bitterly ordeyned to slea that innocent lambe Iesus / and to that ende lest all the people sholde beleue and trowe in hym / and than the Romayns as settynge theyr lawe at nought sholde come and destroye bothe theyr temple and the people. O folles and folysshe counseyle / haue ye not wylten of the wysse man / that there is no wysdome ne counseyle agaynst god / & therfore it shall fall in contrary maner to your wycked entent as it is now persourmed in dede. For there as ye slewe Iesus lest the Romayns sholde destroye your place and your people / after befell agaynwarde / that for ye slewe Iesu / your place & people was destroyed by the Romayns / as the story telleth of the destruccyon of Ierusalem by Tytus and Vaspasianus. In the same maner it falleth often tymes in worldly wysdome / that is contrary to the wysdome of god. For often tymes our lord god turneth in to the best that the worlde demeth as worste / and specially there as enuy is grounded of þe entent of worldly wysdome / as it is shewed openly by a notable ensample in Ioseph / whome his bretherne by enuy of worldly wysdome solde in to Egypte as to his vndoynge / for they wold not worshyp hym after his sweuen. But after it turned in to contrary effecte by goddes grace / for that shewynge of hym was occasyon and cause of his hygh auauunsynge / and theyr lowe submyssyon to hym and worshyppe. And so it befalleth all daye men may be proued by experyence in the wordes chaunged. But now leuyng this mater & turnynge to our purpose of the foresayd false & enuyous counseyllynge our lord Iesus euerlastynge wysdome of the father of heuen / to whome may nothyng be hyd / knowynge

puerbiorum. xxi.

this malycyous conspyryng of þ iewes agaynst hym. For as moche as his tyme was not fully come/in the Whiche he disposed to suffre deeth for mānes saluacyon and also to gyue ensample as it is sayd in þ nexte chapytre before to flee malyce that it encrease not by dwellynge/he Withdrew hym for the tyme fro the iewes/ and went in to a countree besyde deserte into a Cite that was called Effrem Where he dwelled With his dyscyples a lytel Whyle/that is to say a seven nyght. For as some clerkes saye/he reysed Lazare the frydaye before the passyon sondaye Whan the same gospell is redde in holy chirche/ & the saterday eyght dayes after he was come in to Bethany/as the processe after declareth.

How our lord Iesus came agayn in to Bethany the saterday before palme sonday/ & of þ souper made there to hym/ & of those thynges done therat. Ca. xxxvi.

B.

R.



Our lord Iesus souerayne doctoure and mayster of al vertues/ not onely by woordes techynge/ but also by ensample gyuyng eyght as in the processe before sayd to our edificacion he vled the vertue of prudence in slepyng fro his enemyes/ and therby shewyng that we also shall wysely Withdawe vs fro the Woodnes of them that purswe vs malyciously/ that is to saye/ as the place & the tyme asketh/ so now he vled the vertue of ghostly strength in this turnyng agayn to his enemyes Whan the due tyme was come in the Whiche he wolde by his owne free Wyll offre hym to þ passyon and strongly & myghtyly suffre the malyce of his pursewers vnto þ vttermest ende/ that was þ harde deeth.

Prudentia.

Fortitudo.



Thus also he bled temperaunce an other tyme / What tyme he fledde eschewynge woꝛldly woꝛshyp / Whan þe people wolde haue made hym theyꝝ kynge / & agaynwarde he bled ryghtwysnes / Whan he wolde be woꝛshypped as a kynge / as it foloweth here after / What tyme the people came agaynst hym with bꝛanches of trees & other maner of grete reuerence doyng to hym in the Cite of Ierusalem. And ferthermoze soueraynly he bled this ryghtwysnes after Whan he entred in to the temple & sharply reþroud þe couetyse of pꝛcestes of the lawe & pharysees / & With a scourge droue out the byers & sellers of goddes temple. And so bled the lorde of vertues these foure pꝛyncypall vertues / þe is to saye pꝛudence & temperaunce / strength & ryghtwysnes for our doctryne & inforꝛmacyon / Wherfoze as he shall not be suppoled oꝛ demed as baryaunt oꝛ inconstaunt / no moze shal none other that bleth these foꝛesayd vertues after dyscrecyon as dyuers causes aske. But leuyng this mater Whan our lorde Iesus as it is sayd foꝛ to offre hym to þe passyon in tyme ordeyned of hym befoze the woꝛlde / came agayne to Bethany / that is to saye / the sabbot nexte befoze palme sondaye / þe Whiche place is nygh Ierusalem about the space of two myle / there they made hym a souper his true beloued frendes that were full glad of his agayne comynge / and that in the hous of Symon leprose / that had that name foꝛ that he was somtyme befoze leprose / but not at þe tyme / foꝛ he was heeled of our lorde befoze. And there at that souper were these homely gastes With Iesu / that is to saye / Lazare / Martha / and Mary her syster. And as Iohan noteth specyally Martha serued / and Lazare sat at the boꝛde With other þe sat also With our lorde.

Nota

R.

But Mary full of brennyng loue to Iesu and taught  
Withinforth of þ̄ holy ghost/toke a full precyous oynt-  
ment & shedde it vpon his heed/ & also anoyntynge his  
fete. Of þ̄ Whiche precyous oyntment þ̄ swete sauour  
fylled all the hous. Now let vs abyde her a while/ &  
take hede inwardly of the foresayd notable poyntes/ &  
fyrst how our lord Iesus wolde haue this souper spe-  
cyally in that hous of the foresayd Symon that was  
a pharysee/ as it is sayd before/ & in whose hous that  
selfe Mary anoynted hym with precyous oyntment/  
and with inwarde sorowe & bytter teres of contricyon  
But now more perfectly with vnspekable ioye and full  
swete teres of deuocyon. And that knewe well our lord  
before/ and for that one skyll he chose that place at that  
tyme specially for Maryes sake/ as we may reasona-  
bly suppose. For no doubt that he loued specially that  
place/ in the whiche he founde fyrst that grete grace of  
forgyuenes of her grete synnes as it is sayd/ and so it  
was more lykynge to her there to do that excellent dede  
of deuocyon/ shewynge her seruēt loue to Iesu. Also he  
wolde haue that souper in Symons hous knowynge  
his charite and true affecyon contynued to hym and  
to his dyscyples/ notwithstanding the frendly repre-  
hensyon before bycause of Mary/ and also for the more  
open wytnes of the true reysynge of Lazare that ete &  
dranke as other dyd in that hous of the pharyse open-  
ly/ and in p̄sence of many iewes that came at that  
tyme thither to se not onely hymselfe Iesu/ but also  
Lazare as Iohan specially telleth. And so we may se  
at that souper and in that hous these foure persones  
doynge to our lord Iesu true seruyce in dyuerse ma-  
ners/ that is to saye/ the mayster of the hous by cha-



rytable holpytalyte / Lazare by open wytnes of his  
true godhede / Martha by besy mynystrynge as belon  
geth to true actyfe lyfe / and Mary by feruent loue and  
deuoute woꝛshyppynge as longeth to hygh cōtempla  
tyfe lyfe. But on that other syde We may se in contrary  
maner other grynge occasyon of offence to our lord  
Jesu by enuy / false couetyse & woꝛongfull demynge as  
enuyous Judas / that for to colour his false couetyse  
grutchynge as of lesynge of so moche money spende  
in that precyous oymntment pretended specyally the re  
leuyng of poore men therby / and sayd that it myght  
better haue be solde for thre hondred pens / and gyuen  
to them that neded. And other also moued by his woꝛ  
des / but other wyse & in good entent as it semeth for  
poore men grutchyd & were gretly stered agaynst Ma  
ry as for so grette a losse of that precyous oymntment.  
But she keepynge scylence our lord answered for her  
as he dyd two tymes before / now reprehendyngh them  
& declarynge that good dede euer to be had in mynde /  
as in anoyntyng before of his body vnto þe buryenge  
that foloweth after. O lord Jesu how sorowfull and  
dysconfortynge was this woꝛde / that so openly declar  
eth thy deth / to Mary specyally and to all other true  
frendes that were there / but soueraynly to thy blessed  
mother / for as we may sothly beleue þe woꝛde perced  
her herte more sharpely than any swerde. And so than  
was all the myꝛth of the feest turned in to sorowe / and  
namely for as moche as they knewe that þe iewes had  
bitterly cōspyred vnto his deth. But neuerthelesse that  
false traytour Judas contynued in his enuyous in  
dignacyon / & hereof he toke occasyon to betraye hym &  
sell hym / as he dyd the Wednesday nexte after for. xxx.

**Nota.** pens/Wherof we shall speke here after. Here may we  
ferthermore note specially to our purpose that they  
are of Judas parte that reprehende almes dedes/of-  
frynges & other deuocions of the people done to holy  
chirche/holdynge all suche gyftes of deuocyon but so-  
ly/and sayenge that it were more nedefull & better to

**Nota con** be gyuen to pooze men. O Judas thou that pretendest  
**tra lollar** With thy mouth the releuyng of pooze men/there as  
**bes.** sothly in y entent of thy herte that is grounded in enuy  
agaynst men of holy chirche/it perteyneth not to the  
of pooze men/ but rather thyne owne false couetyse in  
excusacyon of thy nygardy that hast no deuocyon and  
nought wylt gyue of thyn owne good. For experyence  
openly techeth that comynly all suche Judas felowes  
ben as couetous or more than any other/and that shall  
he fynde sothly in dede/Who so hath to do with them  
in one maner or other. We rede in y gospell of our lorde  
Jesus in dyuerse places/and specially now here after  
agaynst his passyon that he reprehended sharply the  
scribes and the pharysees oftentymes/ namely to co-  
uetyse. But we fynde not therfore that euer he hadde  
the people to withdrawe eyther demes or offrynges  
or other gyftes of deuocyon done to them/ but agayn-  
warde hadde them alwaye doo theyr dewty after the  
lawe/and comended theyr free deuocyon in offrynges  
as it is openly shewed in the gospell of Marke and of  
Luke/Whan our lorde Jesus behelde how ryche men  
put theyr gyftes or offrynges of the temple in to the  
arche that was called tresory or a cofre hauyng a hole  
aboue/ in maner of stockes y ben now vled in churches  
the whiche arche was called gazophylaciū/ & amonge  
them he sawe a pooze wydowe offrynge two mynutes



the fourth parte of a cycle / & that was the substance of  
her lyuelode. And than our lord not reprehendinge  
one or other / but rather commendinge / soueraynly  
prayed the poore Wydowe for her grete deuocyon / and  
sayd that her lytel gyfte in goddes syght passed all the  
grete gyftes of the ryche men. Here may we se yf we  
take good hede to all the circumstaunces that by this  
onely processe and sentence of our lord Iesus Iudas  
and his felowes ben suffyciently reproued & cōfounded  
in theyr false oppynyon & doctryne before sayd agaynst  
holy chyrche. But now leuyng this processe turne we  
agayne to Bethany ymaginynge how our lord Iesus  
after the foresayd souper in the hous of Symon went  
with Lazare & his sisters to theyr hous / the whiche  
was his comyn histry / & namely those fewe dayes for  
lowynge vnto his passyon. For there he ete on dayes &  
slepte in nyghtes with his discyples / & also his blessed  
mother with her sisters / for they woorthypped her as  
woorthy was / but specially Marye Magdalene that wolde  
neuer departe fro her. Than amonge those his true  
frendes our lord sayd that they sholde be to moche a-  
bashed or distourbled with that straunge dede to come /  
tolde them that he wolde on the morowe go openly in  
to Ierusalem. And than were they all gretly aferde / &  
prayed hym hertely & namely his mother / yf he wolde  
not put hymselfe so bitterly in to his enemyes hādes / &  
sothly ferthermore vnto that deth that was conspyred  
without fayle agaynst hym of the iewes. But our lord  
god confortynge them agaynwarde / badde them not  
to drede / & sayd it is the fathers Wyll that I take this  
iourney / and he shall kepe vs and so ordeyne for vs at  
this tyme / that ye shall se me amōge all myn enemyes.

**Die Iouis. Quarta pars. Ca. xxxviij.**  
 in the gretest worlshyp that euer ye sawe me/ and they  
 shall haue no powe now agaynst me. But after that  
 I haue done all that I Wyll/ to morowe at euen we  
 shall come hyther agayne safe and sounde. And than  
 through these wordes they were al well cōsforted, But  
 neuerthelesse alwaye dreyng.

**How our lorde Iesu came to Iherusalem**  
 vpon palme sondaye. **Ca. xxxviij.**



**T**he sondaye after erly on the morowe our lorde  
 Iesus disposed hym as he had sayd to go in to  
 Iherusalem in a newe maner and a straunge



other wyse than euer he dyd before/ but to fulfill the  
 prophecie of zacharye the prophete sayd to that pur-  
 pose. And whan he with that lytell but blessed compa-  
 ny came to a place in myddes of þ waye that was cal-  
 led Bethfage/ he sent two of his dyscyples in to Jeru-  
 salem/ and badde them brynge to hym an asse and her  
 sole that were tyed there in the comyn waye and ordey-  
 ned to serue poore men at theyr nede þ had no bestes  
 of theyr owne. And whan they were brought and the  
 disciples had layde theyr clothes vpon them/ our lord  
 mekely set hym fyrst a lytell whyle vpon the asse/ and  
 after on the sole rydynge in that symple aray toke his  
 waye forth in to Jerusalem. O lord what syght was  
 this to se the kyng of all kynges/ and lord of all the  
 worlde ryde in suche aray/ namely in to that solempne  
 Cite of Jerusalem. But sothly this thou dydest as all  
 thynne other dedes to our enformacyon and ensample.  
 For we may se and vnderstande that in this maner of  
 worldly worshyp takynge/ thou despyldest fully all the  
 pompe of hayne worldly worshyp/ hauynge in stede  
 of golden harneys and curyous sadels and byrdels/  
 symple clothes & hempen halters. And whan the peo-  
 ple herde of his comynge bycause of that grete myra-  
 cle that was publyshed before of the reysynge of La-  
 zare/ they wente agaynst hym and receyued hym as  
 kyng with hymnes and songes and greate ioyes/  
 spredynge in his waye theyr clothes and braunches of  
 trees. But with this ioye our lord meued sorowe and  
 wepyng. For whan he came nygh the Cite/ he wepte  
 ther vpon/ seynge before the destruccyon therof that  
 came after/ & sorowynge for theyr ghostly blyndnes.  
 For we shall vnderstande that as holy wyte maketh

**Primum** mynde our lord wepte notably thre tymes. One tyme on the deth of Lazare the wretchednes of mankynde /

**Secūdu.** wherby he is neded to deth for the first synne. Another tyme he wepte for the ghosly byndnes & vncūnyng of man as now at this tyme of them that dwell in that Cite of Iherusalem / that wolde not knowe the tyme of theyr gracyous visytacyon / & therfore after was to

**Tertium** come to that Cite theyr bitter destruccyon. The thyrde tyme he wepte for the grete trespace & malyce of man / and that was in the tyme of his passyon / hangyng vpon the crosse / for he sawe that his passyon was suffycient for redempcyon of all men / but neuerthelesse it toke not effecte of profyte in al. For not in reproued and harde hertes and obstynate to do penaunce that wyll not forthynte & amende them of theyr synnes. And of this wepyng spekeþ þe apostle woules whan he sayth that Iesus in þe tyme of his passyon with a grete crye and wepyng teres was herde of the fader for his reuerence. And of these thre wepyng tymes holy wyte

**Quartū.** spekeþ. Also holy chirche maketh mynde þe he wepte the fourth tyme / and that was whan he was a yonge chylde / and that wepyng was for to hyde fro the deuyls the mistery of his incarnacyon. Beholde we now our lord Iesus so wepyng / and that not feynnyngly but effectually and largely with a sorowfull herte / & cryally for theyr dampnacyon without ende / with the destruccyon tempoꝝall of them & of theyr Cite. And as we may sothfastly trowe his dere mother and all that company seynge hym wepyng so myght not kepe them fro wepyng at that tyme / & no more sholde we seynge losse of soules. Thus our lord Iesus crydyng on the affe / and haunyng in stede of prynces / erles and



barons his pooze and symple dyscyples aboute hym /  
 With his mother & other deuoute Women solowynge  
 entred in to that solempne Cite / & also þ people doynge  
 hym grete worshyp as it is sayd before. Of the whiche  
 comynge all the Cite was gretly stered. And so wente  
 he fyrst in to the temple and cast out therof the byers  
 and sellers agaynst goddes lawe / as it is sayd here be-  
 fore in the. xxxij. chapytte. And there was he standyng  
 openly in the temple prechynge and answeryng to the  
 princes & pharisees all that daye / tyll it drew towarde  
 euen. And so he & his discyples standynge all the daye  
 fastynge after þ grete worshyp before done / there was  
 not one that wolde bydde hym ones drynke / wherfore  
 at euen went with his discyples to his homely hostry  
 in Bethany / goynge so symply through the Cite with  
 that lytell company / that came on the morowe with so  
 grete worshyp. And here may we consyder that it is  
 lytel to charge and lytel force of worldly worshyp that  
 is so soone done & so lyghtly passed a waye. But what  
 ioye trowe we that his mother and Hawdeleyne and  
 other true frendes had whan they sawe hym so wor-  
 shypped of the people / and namely at nyght whan he  
 was come with his discyples safe and in prosperite to  
 Bethany. Sothly he all onely knoweth our lord that  
 euer blessed be withouten ende. Amen.

What our lord Jesus dyd from palme sondaye vnto  
 to the thursdage after nexte sewynge. Ca. xxxviii.

Our lord Jesus full of charite & Welle of all cha-  
 rice wyllynge to shewe bothe in worde and dede  
 his souerayne charite / as well to his foes as to his

frendes / and despyrnyng that no man sholde be lost / but  
 all safe / Whan it drew to y ende of his deedly lyfe here  
 and his passyon tyme was nygh at hande / he trauay-  
 led besyly in prechynge & techynge openly to y people /  
 and specially in these thre dayes / that is to saye / fyrst  
 on the sondaye / as it was now last treated / and after  
 on the mondaye scwynge / and the tuesdaye togyder /  
 in the whiche dayes he came erly on the morowe in to  
 the temple / & there cōtynued in prechynge & techynge  
 to the people / and disputynge with the scribes & pha-  
 rysees / & answerynge to theyr deceyuable questyons  
 and many subtyll temptynges. And so he was occu-  
 pyed fro the morowe vnto y euenthyde. Whan he went  
 with his dyscyples to his rest at his homely hostry  
 with Lazare and his sisters in Bethany / as it is sayd  
 before. But for as moche as it were longe processe to  
 treatate in speciall of al those maters that tyme bytwene  
 our lord Jesu and the iewes / and lettynge fro the pur-  
 pose that we be now in of the passyon. Therfore pas-  
 syng ouer al the parables & ensamples by the whiche  
 our lord reprehended the iewes & other processe of that  
 tyme in speciall / we may in generall cōsyder & note on  
 that one syde how the prynces & the pharysees seyng  
 the fauour of the people to Jesu / and therfore dyedynge  
 to perfourme theyr malyce agaynst hym openly / cast  
 sothly and fully to take hym in worde / eyther agaynst  
 theyr lawe / or elles agaynst the trybute payed to the  
 Emperour of Rome / wherby they myght accuse hym  
 as worthy the deth. But our lord to whome all the  
 preuyte of mannes herte is open / knowynge the sub-  
 tyllte and the malyce of them / answered wysely to all  
 theyr questyons / and so couertly in trowth set his woys



des/that they were suffyciently answered/ & yet they myght not haue theyr entent in ony parte. But at the last they were so confounded þ they durst no more aske ony questyon of hym. And than after our lord Iesus sharply reprechended the pryde/ the ypocrisyse/ the couetyse/ & other wycked condycyons of them/ & specyally of the scribes & pharysees/ sayenge to them in these wordes. Woo to you scribes & pharisees þ loue worldly worshypes in many maners/ and so forth of other vices. Neuerthelesse he badde therewith the people that they sholde kepe & fulfyll theyr techynges/ but þ they sholde not folowe theyr werkes & euill lyuynge. At the last reherlynge the unkyndnes of the iewes agaynst god in generall by name of the Cite of Iherusalem for as moche as he was so oft bely to gader them togyder as a henne doth her chekyngs in to þ waye of theyr saluacyon/ & they wolde not. And therfore tellynge them before theyr destruccyon folowynge temporall & euerlastynge/ he lefte them & withdrew hym out of þ temple/ and with his discyples & other many of the iewes that byleued on hym/ he wente vnto þ mount of olyuete where he taught them more ouer by ensamples how they sholde dispose them & make them redy vnto theyr last ende. And fynally tolde them of the daye of dome/ in the whiche good men þ sholde be foude on the ryght halfe of god sholde haue euerlastyng lyfe/ and wycked men on the lyfte hande euerlastyng sorowe and endles dethe. Thus made our lord an ende of this open prechyng to the iewes on the tewe daye towarde euen/ & after in pzeuite sayd to his dyscyples. Wyte ye well þ after these two dayes paske shall be made/ & mannes sone shall be betrayed for to be crucifyed. A sorrowfull

Traditio  
dñi feria  
quarta.

Quare fe-  
riat fe-  
ria quar-  
ta.

Woꝛde this was to all his true dyscyples / but the fals  
traytour Judas was full gladd therof / & thynkyng  
anone by instygacyon of sathanas þ was entred in to  
his hert / how he myght by occasyon of his deth fulfyll  
his fals couetpse / & therbyon he slepte not / but anone  
on the morowe þ was the Wednesday whan the pry-  
nces of prestes wth the aldermen & scribes were gadzed  
in Cayphas hous the bysshop toke counseyle how they  
myght by slepyght take Iesus & slec hym / but not on  
the feest day / for drede of the people. Judas espyenge  
and knowyng this counseyle wente to them & profered  
to take hym to them at theyr wyll / so that they wolde  
mede hym & do hym why. And they glad of his profre  
graunted & ordeyned to paye hym thyrty grete pens / of  
the whiche every peny was worth .x. comyn pens / as  
now our grote is worth foure comyn pens. And so fals-  
hede and couetpse / malyce and trechery were accorded  
vnto the deth of innocentes. And than had that false  
traytour his couetous despyze of the pryce of þ foresayd  
oyntment that he grutchted for as lost / that is to saye /  
thre hondred pens / & fro that tyme he sought oportu-  
nite how he might betraye Iesu without the presence  
of þ people. And for this betrayenge of our lord vpon  
the Wednesday is þ day reasonably ordeyned moost  
of penaunce doyng & abstinence in the weke after fry-  
daye. This was the processe of that cursed parte Ju-  
das & the iewes on that Wednesday. But on that other  
parte what dyd Iesus & his blessed company þ daye  
we fynde not wyrtten expresse in the gospell. For soth it  
is þ he went not in to Iherusalem / ne appered openly  
to the iewes that daye / what trowe we than that he  
dyd all þ daye / me thynketh it reasonably to be trowed



that he was than for þ moost part occuppyed in prayer  
for the persourmyng of redēpcyon of mankynde that  
he came fore/ & not onely for his frendes that byleued in  
hym & loued hym/ but also for his cruell enemyes ful-  
fyllynge the perfeccyon of charite that he had taught  
before to his dysciples in prayer for theyr enemyes/ &  
them that shall pursue them/ & therewith knowynge &  
seyng in spirete the foresayd malyce of Judas þ tray-  
tour & the iewes on that day vtterly cast agaynst hym  
and in to his deth. And so skylfully men may suppose  
that in that prayer to the father specyally he sayd the  
psalme (De<sup>9</sup> laudē) that Dauid sayd in prophecye  
hym & of Judas and theyr other enemyes longe tyme  
before/ but than moost properly it was sayd of hyselke  
not desyringe by the wordes of the psalme vengeance  
of his enemyes as it semeth after þ sentence of þ lettre  
but confermyng his Wyll ryghtwysely to the Wyll of  
the father/ & prophecye þ ryghtwysely punysshynge  
& vengeance deseruynge of them/ that so malyciously  
conspyred agaynst hym/ & after obstynatly contynued  
in theyr synne. And for as moche as that was the last  
daye that he thought to dwell in that maner of bodyly  
couersacyon with that good & beloued meyny Lazare  
and his systers/ he occuppyed hym that daye the more  
specyally with them in ghostly cōforte of them by his  
edificacyon and holy wordes as he was wont alwaye  
to do/ but now at more leyser to strength them and cō-  
forte them agaynst the grete sorowe that was to come  
after bycause of his passyon. And soueraynly as we  
may trowe in homely commonynge with his blessed  
mother to her specypall conforte/ and also with Marye  
deleyne specyally that euer was thirsty for to drynke

Die Iouis. Quarta pars. Ca. xxxix.  
of his swete ghostly wordes. Of þ which he gyue vs  
taste & sauour Iesus Chryst blyssed wout ende. Amē.

¶ Of the worthy souper that our lord Iesus made  
the nyght before his passyon/ and of the noble circums-  
taunces that befell therewith. Ca. xxxix.

227m  
**W**han the tyme came in the which our lord Ies-  
sus had disposed of his endles mercy for to suf-  
fre deeth for man & shedde his precious blode for  
our redempcyon / it lyked hym fyrst to make a souper  
with his discyples / as for a mynde euerlastyng of his  
grete loue to them and all mankynde. And for to fulfill  
the fygure of the olde lawe / & begyn the trowth of the  
newe / & persourme the mysteryes that were to come  
of his precious passyon. This souper was souerayn-  
ly worthy & wonderfull & grete / & wonderfull thynges  
were done therat / wherfore yf we here take good hede  
with inwarde deuocyon therto / & to the thynges that  
our lord Iesus dyd therat / that curteys lord wyll  
not suffre vs to go fastyng therfro / but he shall fede vs  
of his grace as we trustly hope / with moche ghost-  
ly conforzte therof. We shall vnderstande that foure  
thynges specyally befell at this souper / of the which  
inwarde medytacyon shall by reason stee our loue to  
our lord Iesu and kyndell the ghostly fyre of our deu-  
ocyon. The fyrst is the bodyly souper / and the maner  
therof in fulfillyng of the lawe. The seconde is the  
waschyng of the fete of the dyscyples by our lord Ies-  
sus. The thyrde is the ordynaunce and consecracyon  
of that precious sacrament of his blessed body. And  
the fourth is / the noble and fructuous sermon that he

Nota. liij  
meditan-  
da.



made to his dysciples. Of the Whiche foure We shall  
 speke and se by processe and in ordre. As to the fyrste *Prima*  
 that is boddyly souper We shall haue in mynde that *De* meditas  
 ter and Iohn at the byddynge of our lordes Iesu Went *tio de ces*  
 into the Cite of Iherusalem to a frende of theys that *na.*  
 dwelled in that parte of the Cite that Was called moūt  
 Syon/Where there Was a large hous on lofte strewed  
 and able for to make this souper in. And so after our  
 lordes Iesus With the other dysciples entred in to the  
 Cite/ & came to the foresayd place or hous on the thurs  
 daye towarde euen. Now take here good hede and be  
 holde With all thy mynde that thou redest or herest all  
 these that folowe that ben tolde or spoken or done/for  
 they ben full lykynge and sterynge to grete deuocyon.  
 For in this processe is the moost strength and ghostly  
 fruyte of all the medytacyons that ben of the blessed  
 lyfe of our lordes Iesus/pryncypally for the passynge  
 tokens & shewynges in dede of his loue to mankynde/  
 Wherfore here We shall not abrydge as We haue done  
 in other places/ but rather length it in processe. Now  
 than beholde our lord Iesus after he Was come to the  
 foresayd place/ how he stode in some parte bynethe spe  
 kynge With his dysciples of edyfycacyon & abydynge  
 tyll it Was made redy for them in the foresayd hous  
 alofte. And Whan all thynges Were redy/ saynt Iohn  
 that Was moost homely & famplyer With our lordes Je  
 su/ and that besplye wente to and fro to se that all that  
 neded Were ordeyned and done/ came to hym and sayd  
 Syr ye may go to souper Whā ye Wyll/ for all thynges  
 ben redy. And than anone our lordes Iesus With the  
 twelue apostles Went by/ but Iohn alway nexte hym  
 and by his syde is Without departyng. For there Was

**Nota de**  
**Johāne**  
**euange-**  
**lista.**

none that so truly & familyerly drew to hym & folowed hym as he dyd. For whan he was taken / he folowed hym whan other fledde / and was present at his crucyfyenge & at his deth / and after he lefte hym not tyll all was done & he was buryed / & so at this souper he sate nexte hym / though he was yonger than other / What tyme that our lord Iesus with his. xii. apostles came by to the borde where vpon they sholde ete / fyrst standynge there aboute they deuoutly sayd graces / & after he had blessed / they sate downe all aboute y<sup>e</sup> borde / but Johan nexte Iesu / and that vpon the grounde as the maner was of olde men before / but here we shal vnderstande that y<sup>e</sup> borde was square as men suppose made of dyuerse bordes ioyned togyder / & as men saye that haue seen it at Rome in the chyrche of Lattranenlis / it conteyneth in euery parte of the foure square / the space of two armes length / & som what more / so that in euery syde of y<sup>e</sup> square borde the discyples sate as men suppose / though it were straytly / & our lord Iesus in some angle / so that they all myght reche in to the myddes & ete of one dysche. And therfore they vnderstode him not what tyme he sayd / he y<sup>e</sup> with me putteth his hande into the dysche or plater / he shall betraye me. Thus we may ymagyn and suppose of y<sup>e</sup> maner of they<sup>r</sup> sytynge at the borde. Also we may vnderstande in the etynge of the paske lambe / that in that tyme they stode aboute the borde vpryght / holdynge staues in they<sup>r</sup> handes after the byddyng of Moyses lawe that our lord Iesus came to fulfyll. So that though they stode in that tyme / neuerthelesse they sate also in another tyme / as the gospell telleth in dyuerse places / and els myght not Johan haue layde his heed and rested hym

**Nota de**  
**tabula in**  
**cena.**

**Agnus**  
**pascha;**  
**lis.**



in maner of layenge vpon y brest of Iesu. What tyme the paske lambe was brought to the borde rosted after the lawe/our lord Iesu that was sothfast lambe of god without wemme of synne/and that was in the myddes of them/as he that serueth and mynystreth toke the lambe in his blessed handes and cutte it/and departed and gaue it to the discyples/byddyng them ete it gladly/and confortyng them with louely chere. And though it so was that they ete as he bad/neuertheless cofozt myght they none haue/for as moche as they drad alwaye lest there sholde fall ought agaynst theyr lord in that nouelte. And so as they ete he tolde them the sorowfull dede more openly and sayd. I haue desyred for to ete with you this paske lambe before I suffice the deth. For sothly one of you shall betraye me. This speche went to theyr hertes as a sharpe swerde/wherfore they ceased of etyng and looked eche vpon other/and sayd vnto hym. Lorde whether I be he. Here yf we take good hede/we ought to haue inwarde compassyon bothe of our lord Iesu/and also of them/for it is no doubt they were in full grete sorowe. But the traytour Judas lefte not of etyng/for these wordes of betrayenge sholde not seme as perteynyng to hym. Than Johan at the instaunce of Peter asked of our lord Iesu and sayd. Lorde who is he that shall betraye the. And our lord Iesu pryuely tolde hym/as to hym that he loued moost specially/and specyfied to hym who was that traytoure. And Johan therof gretly astonied and wondred with grete sorowe to the herte/nothyng wolde tell Peter/but turned hym to Iesu and softly layde downe his heed vpon his blessed brest. And as saynt Austyn sayth/our lord Iesu

Agnus  
pascalis.

Augusti  
nus in o  
melia di  
xit Iesus  
Petro.

Wolde not tell Peter who was the traytour. For and he had wist it / he wolde haue al to torne hym with his tethe. And as saynt Austyn sayth by Peter ben fygured & vnderstande they þ ben in actyfe lyfe / & by Iohn they that ben in cōtemplatyfe / wherfore we haue here doctryne and fygure / that he that is contemplatyfe medleth hym not with foreyn wooldy dedes / & also he that seketh not vengeaūce without forth of þ offences done to god / but is soȝy within forth in his herte / & turneth hym onely to god by deuoute prayer. And þ more sadly turnynge hym & drawynge hym to god / cōmpteteth all thyng to his disposicyon & ordynaūce / though it so be that he that is cōtemplatyfe somtyme goth out by zeale of god & profyte of mannes soule / as whan he is called therto. Also in that that Iohn wolde not tell Peter / that he had hym aske of the traytour / we may vnderstande that the contemplatyfe shall not reuele the secrete of his lorde. As it is wyrtē of saynt Frauncys that preuy reuelacyons he reueled not without forth / but what tyme that nede made hym for heele of mannes soule / or the sterynge of god by reuelacyon meued hym therto. Now forth in our processe beholde we the grete benignite of our lorde Iesu that so homely suffred his derlyng Iohan encline and rest vpon his blyssed brest. Lorde how tenderly and truly they loued togyder. This was a swete rest to Iohan / and a profytable to all chrysten soules / in the whiche as clerkys saye he dranke of that welle of euerlastynge wyldome the precyous dzyнке of his holy gospel / with the whiche after he confortēd all holy chirche / and gaue it as tryacle agaynst the venym of dyuers heretikes. Beholde fethermore other dyscyples full soȝy of

Nota de  
sctō Fran  
cisco.

¶

¶



the foresayd worde of the betrayenge of our lord Jesu  
 not etynge / but lokynge eche vpon other as they that  
 wyft not what counseyle or conforzte they myght haue  
 in this case. And thus moche at this tyme suffyleth  
 touchynge the fyrst artycle of that bodyly souper / & of  
 the etynge of the paske lambe in fulfyllynge of þe lawe  
 and endynge of the fygure that our lord Jesus dyd it  
 fore. And as clerkes saye / We fynde not that our lord  
 ete fleshe in his lyfe but onely at this tyme in etynge  
 of that lambe / moze for mystery than for bodyly fode.  
 Touchynge the seconde poynt / that is the wasshyng  
 of the dysciples fete / We shall vnderstande that after  
 the foresayd processe our lord Jesus rose vp fro þe sou-  
 per / & also his dysciples anone with hym vnwytyng  
 what he wolde do ferthermore / or whether he wolde  
 go / & than went he with them downe in to the nether  
 hous vnder the foresayd losse / as they saye þe haue seen  
 that place / & there he bad all the dysciples syt downe /  
 and made water to be brought to hym / & than he cast  
 of his ouer clothes that were perauenture combrous  
 and lettynge to that he thought to do / and gyfte hym  
 with a linnen cloth / and put hymselfe water in to the  
 bacyn that was of stone (as men saye) and bare it and  
 set it befoze Peters fete / & kneeled downe for to washe  
 them. But Peter gretefully abashed & astonyed of that  
 dede as no wonder was / fyrst forsoke to haue that ser-  
 uyce of his lord as incouenyent to hym. But after he  
 herde his thretenynge / þe elles he sholde haue no parte  
 with hym in blysse / turned his wyll in to better / & me-  
 kely suffred hym to do his wyll. Now yf we gyue here  
 good hede to the dedes of our lord Jesu / & all that fo-  
 loweth in this tyme / sothly we may with grete won-

R.

Secūdo  
 pedū abs-  
 lutio.  
 B.

Nota hu  
militatē  
domini.

der be stered specially to the loue & drede of hym. For  
what was that to se the kynge of blyffe and that hygh  
lorde of maieste kuele downe & bowe hym to the fete of  
a poore fyssher/and so forth to all other that there sate/  
and so with his blessed handes wasshed theyr soule  
fete/ & after tenderly wypped them/ and more ouer de-  
uoutly kyssed them. Sothly he that was souerayne  
mayster of mekenes shewed vs in this dede/ & taught  
vs a perfyte lesson therof/ and yet more ouer in that he  
dyd that same lowe seruyce to his traytour/ comended  
soueraynly his passyng mekenes. But woo to þe harde  
herte/ ye harder than the adamaunt/ or any thyng  
hardest/ that melceth not or softeth not with the herte  
of so grete fyre of charite & profounde mekenes/ & that  
dredeth not that lorde of maieste in þe dede/ but agayn-  
warde frowardly thynketh & procureth deth & destruc-  
cyon of hym that euer was so innocent and so true lo-  
uyng/ wherfore it is bothe wonderfull & dredfull the  
grete benignite & mekenes of our lorde Iesu/ and the  
grete obstynacy and malycie of that traytour Judas.  
Agaynwarde whan this wasshyng was done in my-  
stery as it is sayd/ he went agayne by to the place of þe  
foresayd souper. And whan he was set with them/ he  
tolde them the cause of the foresayd dede/ & that was  
that they sholde folowe hym in mekenes eche to other  
as he gaue them ensample that was theyr lorde and  
mayster/ & that they sholde not wasshe others fete/ but  
also forgyue trespasses done to other/ and wyll and do  
good to other/ as it is vnderstande by his wordes that  
folowe after whan he sayd to them. If ye knowe these  
that I haue done to you/ ye shall be blessed yf ye fulfyll  
them in dede. Here also after the fyrst messe that was



the paske lambe as it is sayd befoze / Whan they were washed & made cleane he serued them With the seconde messe of his precyous body / that was deynty of all deyntyges / as men ble in bodyly fedynge and feestes fyrst to be serued With buystous & homely metes / and after With moze delycate & deyntous / wherof foloweth here after touchynge þ̄ thyrde artycle / as anenst. The thyrde artycle of the hyghest sacrament of Iesus precyous body / lyfte We here bp our hertes soueraynly & bethynke We inwardly Wondrynge of that moost worthy dignacyon and bnspekable charyte / through the whiche he betoke hymselfe to vs / & lefte With vs meet and ghostly fode makynge and ordeynynge that precyous sacramēt in this maner. Whan he had washed his dyscyples fete / & was gone bp agayne With them there he befoze sate at the souper / as it is sayd befoze / as for an ende of the sacryfyces of the olde lawe / & begynnynge of the newe testament / makynge hymselfe our sacryfyce / he toke breed in his holy handes & lyfte bp his eyen to his father almyghty god / and blessed the breed / & sayd the wordes of the consecracyon there ouer / by vertue of the whiche wordes / breed was turned in to his body / & than he gaue it to his dyscyples and sayd . Take and ete / for sothly this is my body that shall be taken and gyuen for you . And after in the same maner takynge the chalyce With wyne sayd Take and drynke euerychone hereof / for this is my blode / that shall be out shedde for you and many other in redempcyon of synnes . And after he gaue them power of that consecracyon and to all pcestes in them / and sayd thus . Do ye as ofte as ye take it in cōmemoracyon and mynde of me . Take now good hede thou

Certius  
articul<sup>9</sup>.  
R.

chrysten man / but specyally thou preest / how deuoutly / how dryly gently and truly thy lordes Iesu Chryst made fyrst this precyous sacrament / and after with his blessed handes mynystred it and communed that blessed and his beloued meyny. And on that other syde take hede with what deuoute wonder fyrst they sawe hym make that wonderfull and excellent sacrament.

**A.** And after with what drede and reuerence they toke it and receyued it of hym. Sothly at this tyme they lefte all they: kyndly reason of man / and onely rested in true byleue to all that he sayd / and dyd byleue without any

**B.** doubt that he was god & myght not erre. And so must thou do that wylte fele & haue the vertue & the ghostly swetnes of this blessed sacrament / this is that swete & precyous memory all that soueraynly maketh manes soule worthy and pleasyng vnto god / as ofte as it is dewly receyued eyther by true & deuoute medytacyon of his passyon / or elles and that more specyally in sacramentall etyng therof / wherfore by reason this excellent gyfte of loue sholde kyndell mannes soule & enflambe it all holy vnto the gyuer therof our lordes Iesu. For there is no thyng that he myght gyue and leue to vs more dere worth / more swete or more profytable than hymselfe. For without any doubt he that we receyue in þis sacrament of the awter is he þis selfe goddes sone Iesus that toke fleshe & blode & was borne of the virgyn Mary / and that suffred deth on the crosse for vs / and rose the thyrde daye fro deth to lyfe / and after steyd vp in to heuen and sitteth on the fathers ryght syde / and that shall come agayne at the daye of dome and deme all mankynde. In whose power is bothe lyfe and deth that made bothe heuen and hell / and



that onely may saue vs oz dampne vs euer without  
ende. And so he that selfe god & man is cōceyued in that  
lytell oost that thou seest in foyme of breed/and euery  
daye is offred vp to the father of heuen for our ghostly  
heele & euerlastyng saluacion. This is the true byleue  
that holy chirche hath taught vs of this blessed sacra-  
ment. But yet moze ouer let vs syt a lytell lenger at  
this worthy lordes bozde Iesus/and take we hede in a  
wardly of our ghostly fode & conforste moze speryally of  
that precyous and moost deyntous meet/that is there  
set before vs / that is þe blessed body of our lord Iesus  
this holy sacrament before sayd/ & so by inwarde con-  
sideracyon taste we the swetnes of this heuenly fode/  
hauynge fyrst in mynde the gracypous and reasonable  
makynge & ordynaūce of that blessed sacrament / & af-  
ter the grete worthynes and meruaylous werkynge  
therof in cholen soules to cōforste & strengthynge of our  
fayth. And as anenst the fyrst poynt we shall vnder-  
stande that almyghty goddes sone the seconde persone  
in Trinite Wyllynge of his souerayne charite & endles  
goodnes to make vs parteners of his godhede/ he toke  
our kynde and became man to make men as goddes.  
And ferthermoze that he toke of our kynde that was  
fleshe and blode/ all he gaue to vs for our heele and our  
saluacyon. For he offred to his father of heuen vpon  
the awter of the crosse his blessed body for our reconcy-  
lynge/and he shedde his precyous blode in to pryce for  
to bye vs out of our wretched thraldom/and to washe  
vs and make vs clene of all synne. And for as moche  
as he wolde that the mynde of that hygh grete bene-  
fyte sholde dwell in vs euerlastyngly/ he gaue vnto all  
chrysten people his body in to meet / and his blode in

to drynke vnder the lykenes of breed & Wyne in maner  
as it is sayd befoze in the fyrst makynge of this blessed  
sacrament. But now here beholde we inwardly & take  
we hede / What wondryng it was to the apostles than  
to se our lord Iesus very man as they were syttyng  
with them bodyly / & therewith holdyng in his handes  
that selfe body in that y<sup>e</sup> seemed to theyr bodyly syght no  
thyng elles but breed affermyng thus sothly. This  
is my body that shall be gyuen to you. And also of that  
that in y<sup>e</sup> chalyce seemed onely very wyne. This is my  
blode that shall be shedde for remyssyon of our synnes.  
And so that selfe body that they se with theyr bodyly  
eyen befoze them was sothly vnder the forme of breed.  
And that selfe blode that was al hole in his body / was  
there in the chalyce in forme of wyne. But than was  
not that breed as it seemed & as it was befoze the wo-  
rdes of consecracyon / nor wyne as it seemed in selfe ma-  
ner / but onely the lykenes or the forme of breed & wyne  
eoteynyng very Chyestes fleshe & blode as it is sayd.  
But what mannes wytte or reason myght compre-  
hende at this tyme. Sothly none. And therfore y<sup>e</sup> true  
apostles at this tyme lefte all theyr bodyly reason and  
wytte / and rested onely in true byleue to theyr lordes  
wordes as it is sayd befoze / saue Judas that was re-  
proued for his falsheede & mysbyleue / & therfore he re-  
ceyued that blessed sacramēt to his dampnacyon. And  
so done all those that ben now of his parte / the whiche  
falsly byleue & saye that the holy sacrament of y<sup>e</sup> awter  
is in his kynde breed or wyne as it was befoze the con-  
secracyon / bycause that it semeth so to all theyr bodyly  
felyng / as in syght / taste & touchyng / the whiche ben  
more reprouable as in that part than Judas / for they

Cōtra lo-  
lardos.



se not Iesus bodyly belyde that sacrament as he dyd/  
 and therfore it is lyghter to them for to beleue / & more  
 to theyr dampnacyon yf they beleue not as god hym  
 selfe & holy chirche hath taught / namely sythen that  
 true techynge of his blessed sacrament hath ben holde  
 stedfastly so many hondred yeres / and of so many holy  
 men / martyrs / cōfessours & other true christen men the  
 Whiche vnto theyr last dayes stode without doubte in  
 this fayth and dyed therein / the Whiche is this in fewe  
 wordes / that the sacrament of the awter dewly made  
 by vertue of Chrystes wordes / is very goddes body in  
 forme of breed / & his very blode in forme of wyne. And  
 though þe forme of breed & wyne seme as to all þe body  
 ly wyttes of man breed & wyne in his kynde as it was  
 before. Neuerthelesse it is not so in sothnes / but onely  
 goddes fleshe & blode in substaūce / so þe accyidentes  
 of breed & wyne wonderfully & myraculously agaynst  
 mannes reason and comyn ordre of kynde ben there in  
 that holy sacramēt With theyr kyndly subiecte & very  
 Chrystes body that suffred deth vpon the crosse there  
 in that sacrament bodyly vnder the forme & lykenes of  
 breed / and his very blode vnder lykenes of wyne sub-  
 stancyally & hooly without any feynynge or decepte / &  
 not onely in fygure as the false heretyke sayth. These  
 termes I touche here so specyally bycause of the lew-  
 de lollardes / that meddle them agaynst the fayth fals-  
 ly. And more ouer this before sayd fayth of holy chir-  
 che as touchynge this excellent and holy sacrament  
 taught by holy doctours and worthy clerkes is con-  
 fermed by many maners of myracles / as we rede in  
 many bookes / and here all daye preached and taught.  
 But here at laugh these false lollardes and scoone ho-

*fides sa-  
cramēti.*

*Nota.*

ly chirche/in alledgyng of suche myracles/holdynge  
them but as madde tales & fayned illusyons. And by  
cause that he tasteth not the swetnes of his precyous  
sacrament/nor feleth the gracypous Werkynge therof  
in hymselfe/therfore he loueth not that ony other doth  
but here in confessyon of all false lollardes/& in cōforte  
of all true louers & wo:shyppers of this holy sacramēt  
and pryncypally to the louynge & honour of the hygh  
auctour & maker of our lord Iesus I shall saye more  
ouer somwhat in specyall that I knowe sothly of the  
gracypous Werkynge in sensyble felynge of this blessed  
sacrament/the whiche meruapulously Werkynge & fe-  
lynge aboue comyn kynde of man sheweth & proueth  
soueraynly the blessed bodyes presence of Iesu in that  
sacrament. There is one persone þ I knowe lyuynge/  
& peradventure there be many that I knowe not in the  
selfe degree or hygher/the whiche persone oftentymes  
Whan our lord Iesus vouchesafe to touche hym of his  
grace in treatynge of þ blessed sacrament With the in-  
warde syght of his soule & deuoute meditacyon of his  
precyous passyon. Sodeynly feleth also shedde in to þ  
same body a ioye & lykynge that passeth Without com-  
paryson the hyghest lykynge that ony creature may  
haue or fele as by waye of kynde in this lyfe/through  
the whiche ioye & lykynge all the membres of the body  
enflambed of so delectable and ioyfull here /that hym  
thynketh sensyble all the body as it were meltyng for  
ioye/as waxe doth agaynst the hote fyre /so ferforth  
that the body myght not bere that excellent lykynge/  
but that it sholde bitterly fayle/ne were the gracypous  
kepyng & susteynyng of the toucher our lord Iesu  
aboue kynde. O lord Iesu in what delectable para-



byle is he for the tyme that thus feleth that blessed bo-  
 dyly p[re]sence of the in þ[is] p[re]cious sacrament / through  
 the Whiche he feleth h[is] sensyble With vnspekable ioye  
 as he Were ioyned body to body. Sothly I trowe that  
 there may no man tell it or speke it. And I am syker þ[is]  
 there may no man fully & sothfastly knowe it / but he  
 that in experyence feleth it. For Without doubte this  
 is sp[eci]ally that hydde manna / that is to saye / the a[n]-  
 gelles meet / that no man knoweth but he that feleth  
 it. As saynt Iohn Wytnesseth in his apocalypse. And  
 he that sothfastly feleth it / may Well saye With Dauid  
 the prophete soueraynly reioysynge body & soule herte  
 and fleshe in god alyue. O lorde Jesu how moche is  
 the multytude of thy swetnes that thou hast hydde to  
 them that in true loue d[re]de the. Thus haue I vnder-  
 stande of the foresayd gracyous / wonderfull & myracu-  
 lous Werkynge of our lorde Jesu / shewynge sensyibly  
 his blessed delectable bodyly p[re]sence in that moost ex-  
 cellent sacramēt of the awter in maner as the foresayd  
 persone that felte it myght tell it so in party / and as I  
 coude shortly & imperfytly Wryte it / the Whiche myra-  
 culous Werkynge to myne vnderstandynge / haupnge  
 cōsyderacyon to all circūstaunces therof / passeth many  
 grete myracles that we rede shewed in this holy sacra-  
 ment. In so moche as the Wytte of that bodyly felyng  
 passeth in certaynte the Wytte of syght / & hath lesse of  
 straunge lykenes and moze of the selfe sothfastnes. For  
 What tyme that our lorde Iesus appered in that bles-  
 sed sacrament to strengthynge of byleue / or to confor-  
 te of his chosen derlynges / eyther in lykenes of a lytell  
 chyld / as he dyd to saynt Edward kynge and con-  
 fessor / or elles in quantite of fleshe all bloody / as it is

Quant  
 magna  
 multitu-  
 do dulces  
 dinis.

Wryten in the lyfe of saynt Gregory and other places.  
 Soth it is that that bodyly lykenes seen in that quantite/ accordeth not With the very bodyly quantite and shappe of our lorde that henge on the crosse/ & that is sothly in that sacrament fro the bodyly syght. But he that feleth that gracyous gyfte before sayd / hath no straunge bodyly syght of ony lykenes other than sacrament in true bylene/ but in his soule lightned through specyall grace/ he seeth inwardly With souerayne ioye that blessed body of Iesu Chryst ryght as he henge on the crosse Without ony deceyte/ and therewith in the body. Also he feleth sensyibly the bodyly presence of our lorde Iesus in maner as it is sayd before With so grete ioye and lykynge/ that there can no tongue tell it fully/ nor herte vnderstande it / but onely he that feleth it. And as it semeth that ioyfull felynge in the body is lyke to that that holy chirche syngeth of the apostles and dyscyples at the feest of Penthecost when the holy ghost was sente vnto them sodeynly in the lykenes of fyre Without forth and vnspekable ioye in theyr bowels Within forth / that is / that theyr bowelles fylled With the holy ghost/ ioyed soueraynly in god. And so may he that hath that foresayd gracyous gyfte sothly saye in that tyme With Dauid in specyall maner and hygh gracyous felynge. My herte and my fleshe reioyced them soueraynly in the presence of god almyghty Iesus/ that blessed be he euer and soueraynly for this hygh feest of grace to man. But now leaue we here a whyle of this delectable ghostly shewynge and treasyng of this moost deyntous and precyous meet/ and take we hede ferthermore to the noble lesson that our lorde Iesus taught his dyscyples therewith after that

Impleta  
gaudent  
viscera.



Worthy souper/that is the fourth artycle before sayd  
 With purpose yet yf our lord Wyl sende grace to touche  
 more of his precyous sacrament/ & that at the last ende  
 of this boke as in conclusyon of all the blessed lyfe here  
 bodyly of our lorde Iesus accordynge so With the gra-  
 cyous and reasonable ordynance of holy chirche of the  
 Worthy and solempne feest of this blessed sacrament  
 as in a perfyte conclusyon of all the feestes of our lorde  
 Iesus/Whose name blessed be euer Without endynge.

Amen. ¶ Ferthermore touchynge the fourth artycle/  
 take hede thou chrysten soule þ hast ony lyght within  
 the of the fyrst ioue/how this souerayne scole mayster  
 Iesus made vnto his dyscyples a noble sermon full of  
 ghostly swetnes & brennyng coles of loue and charite  
 For whan he had gyuen that blessed sacrament to his  
 dyscyples/ & amonge other of his charite to his enemy  
 that wycked Judas / he sayd to hym / that thou pur-  
 posest to do/do it anone/ as who sayth/ I wote where  
 about thou arte/ & therfore delyber the betyme/ vnder-  
 standynge his betrayenge/ but there was none of his  
 other dyscyples þ wylt to what ende Iesus sayd those  
 wordes. And anone this cursed traytour Went forth to  
 the prynces of preestes / to whome he had solde hym þ  
 Wednesdaye before as it is sayd/ & asked of them cōpa-  
 ny to take hym. And in þ meane tyme our lorde Iesus  
 made this foresayd longe & Worthy sermon to his discy-  
 ples. Of þ whiche ppytable sentence fyrst cōmendyn-  
 peas to his disciples/ We may vnderstande all þ effecte  
 comprehended shortly þ he enformed them specyally &  
 taught to them w peas thre pryncypall vertues / that  
 is to saye/ sayth/ hope/ & charite. Fyrst he taught them  
 charite oftentymes/ and moost belyly whan he sayd.

Quart?  
 articul?

Quod fas  
 cis/ fac ci-  
 tius.

R. B.

charitas.

Quādatū  
nouū do  
bobis.

In hoc co  
gnoscant  
oēs q m.  
Si diligi  
tis me.

Fides.  
Non tur-  
betur cor  
vestrum.

Qui bi-  
det me  
videt.

I gyue you a newe maundement / and that is that ye  
loue togyder. And also in this one thyng soueraynly  
all men shall knowe that ye be my discyples yf ye haue  
loue eche to other. And also after how they holde truly  
kepe this charite by werkynge in the loue of hym / he  
sayd to them thus. If ye loue me / kepe my hestes / and  
also after who so loueth me / he shall kepe my worde / &  
than shall my father loue hym / and we shall come to  
hym and dwell with hym. And in other dyuerse pla-  
ces specyally he comaunded to them charite and peas  
as a pryncypall bequest in his testament at this tyme  
as the processe of the gospell telleth. In sayth also he  
enformed them / & stabled them more perfyctly in byleue  
of his godhede / sayenge in these wordes. Be not your  
hertes troubled & dyde it not / for as ye byleue in god /  
so ye must byleue in me. And after he taught them in  
this byleue that the father and he ben one god / and  
though he be lesse than the father after the manhode /  
neverthelesse he is euen with the father after the gods  
hede. And therfore he reprehended Whylp that badde  
hym shewe them the father / and sayd / that who that  
seeth hym seeth the father. And after in conclusyon of  
this sayth / he sayd vnto his dyscyples. Byleue ye not  
that I am in the father and the father in me / elles for  
those werkes that ye se byleue. In hope also he confor-  
ted them in many maners / & fyrst touchynge the effecte  
of prayer / sayenge to them in these wordes. Yf ye dwell  
in me / and my wordes dwell or abyde stedfastly in you  
what so euer ye wyll aske / it shall be gyuen to you. Als  
so he comforted theyr hope agaynst trybulacyons and  
hate of the worlde / sayenge thus. Yf the worlde hate  
you / wyte well that it hated me first before you. And so



forth as the texte telleth confortynge theyr hope in pay-  
cyence of persecucyon by ensample of hymselfe þ was  
theyr lord. In the thyrde maner he comforted them to  
hope without despayre bycause of the withdrawynge  
fro them his bodily presence/tellyng them before that  
they sholde haue greate sorowe for the absence of hym  
through his harde deth. But afterwarde that sorowe  
sholde be turned in to endles ioye by his glouryous re-  
surreccyon/ & ascencyon to the father & sendynge of the  
holy ghost to them/ the whiche sholde soueraynly con-  
force them in all dysseale/ & teche them all sothfastnes.  
And than he concluded in these wordes. All these fores-  
sayd wordes I haue spoken to you to that ende that ye  
haue peas in me. In the worlde ye shall haue sorowe &  
anguysshe/ but trust well by sadde hope. For I haue  
ouercome the worlde/as who sayth/ & so shall ye. And  
after this our lord Iesus turned his spekyng to the  
father/ lyftynge vp his louely eyen to heuen/ & comen-  
dyng first hymselfe after þ manhode/ & after prayenge  
tenderly for his dyscyples/ and ferthermore prayenge  
not onely for them/ but also for all them þ sholde byleue  
on hym after through theyr worde/ & vnto that ende at  
the last that all myght be oned togyder in true loue &  
charite/as the father in the sone/ & the sone in þ father  
so they all in one god/father and sone and holy ghost.  
O lord Iesu how wonderfully perced these foresayd  
wordes þ hertes of thy dyscyples/ for sothly they loued  
the so feruently þ they myght not haue borne them ne  
had ben þ specyall preseruyng of thy grace. And who  
so hath grace inwardly to thynke & dyligently to dys-  
cusse all þ processe of this blessed & worthy sermon/skyl  
fully he shall be stered in to the brennyng loue of Ie-

hus / and lykyngly rest in the swetnes of his blessed doctryne. And on that other syde / Who so taketh hede to his dysciples how they stande sorowfully hangynge downe theyr hedes and wepyng & hyghly syghynge reasonably he may be stered to grete compassyon / and specyally for Iohn that was moost famylyer with Iesus / & that toke good hede specyally befoze other to all that Iesus spake / as he was chosen by specyall grace onely to wyte sothly the foresayd swete wordes of Iesu to edifyenge of all holy chirche & our hygh conforste. Ferthermore amonge other wordes of Iesu / We rede that he sayd to his discyple. Ryse vp and go we heng. O dere god / What drede entred than in to them / not knowynge whether they sholde go / & gretly dreyng of his departynge fro them. Neuerthelesse he spake to them after fulfylling þe proccesse of his sermon goynge by the waye / and they besyde takynge hede to it. Now beholde how the dysciples folowe hym / and in maner of chekyng that foloweth the henne / and putteth them hytherwarde and thyderwarde for to come vnder his wynges / so they besyde them now one & than another to here & to be nexte hym / and that he suffred and lyked well. At the last whan this sermon was done & all the mysteryes fulfylled / he went w̄ them in to a yerde or a gardyn ouer the water of Cedron / there to abyde his traytour Judas & other armed men / wherof it shall folowe here after in þe proccesse of his passyon. Here may we haue in mynde þe our lord Iesus gaue vs ensample in this euenthyde & nyght of. v. grete vertues / þis is to saye fyrst of profoude mekenes as it is sayd in þe wallhyng of his dysciples sctes. After of souerayne charite in the excellent sacrament of his blessed body / & in that sctes



sermon full of brennyng coles of charite / & the thynde  
 of passynge pacyence in so benygne suffrynge of his  
 traytour / & all despyte done to hym after. The fourth  
 of perfyte mekenes in takynge wyllfully þ̄ harde pas-  
 syon & bytter deth after þ̄ fathers wyll. And þ̄ fyfth of  
 deuout prayer cōteyned thre tymes in longe & feruent  
 prayenge & his precyous blode shedyng. In þ̄ whiche  
 fyue vertues he graūt vs grace to folowe hym Iesus  
 that blessed be euer without ende. Amen.

Thus endeth the contemplacyon for the thursdaye  
 and after foloweth the passyon of our lord Iesus / that  
 longeth specyally to frydaye.



Of the passyon of our lord Iesu / & fyrst of his  
prayer / and takynge at matyns tyme. Ca. xl.

Prefacio.



At the begynnyng thou that desyrest for  
to haue sorowfull compassyon through sens-  
tence inwarde affectyon of þy paynfull pas-  
sion of our lord Iesu / thou must in thy  
mynde departe in maner for the tyme the might of the  
godhede from the kyndly infyrmyte of the manhode /  
though it so be in lothnes that the godhede was ne-  
uer departed fro the manhode. For there ben many  
so blynded ghostly by vnrasonable ymagynacyon of  
the myght of the godhede in Iesu / that they byleue  
not that ony thyng myght be paynfull or sorowfull  
to hym / as to an other comyn man / that hath onely  
the kynde of man / and therfore haue they no compas-  
sion of the paynes that he suffred / supposynge that  
for as moche as he was god / there myght no thyng  
be agaynst his Wyll or hurte hym. But therfore here  
agaynst for to haue true ymagynacyon and inwarde  
compassion of the paynes and the passion of our lord  
Iesus very god and man. We shall vnderstande that  
his Wyll was to suffre the hardest deth and moost so-  
rowfull paynes for the redempcyon of mankynde / &  
by the same Wyll he suspended in all his passion the  
ble and the myght of the godhede fro the infyrmyte &  
the manhode / no more takynge of for the tyme than  
hath an other tender and delicate man onely after ge-  
kynde of man. Wherfore thou shalte ymagyn and in-  
wardly thynke vpon hym in his passion as of a fyre  
yonge man of the aenge of .xxxiii. yeres / beyng the  
fayrest / the wysst / the moost ryghtwysse in lyunge



and the moost goodly and innocent that euer was or myght be in this worlde / so falsly accused / so enuyously pursued / so wrongfully demed / and so dyspyteously slayne / as the procelle of his passyon here after telleth and all for thy loue. Also vnderstande as clerkes saye and reason telleth that in this bodyly kynde of man he was of the clenest complexyon that euer was man or myght be / wherfore he was the more tender in the body / and so it foloweth that the paynes in the body were the more soze & bytter / and the harder to suffre. Than sythen he toke no socoure of the godhede / but onely suffred after kynde of the manhode / the leest payne that he had was more paynfull to hym / than it myght haue ben to any other man / wherfore hauynge this in mynde fyrst to sterynge of the more com passyon. Ferthermore after the procelle of Bonauenture / who that desyrez with the apostle Poule to be ioyfull in the crosse of our lord Iesu Chryst / and in the blessed passyon / he must be with besy meditacyon therin / for the grete mysteryes and all the longe procelle therof / yf they were inwarde consydered with all the inwarde mynde and beholdynge of mannes soule / as I fully trowe / they sholde bynge that beholder in to a newe state of grace. For to hym that wolde serche the passyon of our lord Iesus with all his herte and all his inwarde affeccyon / there sholde come many deuoute selynges and sterynges that he neuer supposed before. Of the whiche he sholde fele a newe compassyon and a newe loue / haue now ghostly confortes / through the whiche he sholde perceyue hym selfe turned as it were in to a newe state of soule / in the

Whiche estate þ̄ foresayd ghostly felynges sholde seme to hym as an earnest and partȝ of the blysse and ioye to come. And for to gete this estate of þ̄ soule / I trowe as he that is vncunynge & blaberynge / that it behoueth to set therto all the sharpes of mynde with wakynge eyen of the herte / puttynge awaye & leuynge all other cures & besynes for the tyme / and makynge hymselfe as present in all that befell aboute the passyon and crucyenge affectuouly / besyly / auysedly & perseuerauntly / & not passynge lyghtly / or with tedȝous heuynes / but with all the herte and ghostly gladnes / wherfore yf thou that redest or herest this boke / hast here before besyly taken hede to those thynges þ̄ haue ben wyrtten and spoken of the blessed lyfe of our lordē Iesu Chryst vnto this tyme. Moche more now thou shalte gader all thy mynde and all thy strength of thy soule of those thynges that foloweth of his blessed passyon. For here specyally is shewed his hygh charite / the whiche reasonably sholde all hooly enflambe & brenne our hertes in his loue. So we now chan to the processe of his passion / takynge hede and makynge vs in mynde as present to all that foloweth. And fyrst beholdynge how after the processe of the gospell of saynt Iohan our lordē Iesus after that worthy souper was done / and that noble and fructuous sermon ended / wherof it is spoken in the nexte chapytre before / went with his discyples ouer the water of Cedron / in to a gardyn / in to the whiche he was wonte oftentymes to come with his discyples / and there he badde them to abyde and praye. And ferthermore takynge with hym his thre specyall secretaries / that is to saye / Peter / James /

processus  
passionis  
B. R.



and Johan / and tellynge them that his herte was  
 heuy and sorowfull vnto the deth / byddyng them to  
 abyde there and Wake With hym in prayers. And so a  
 lytell ferther fro them as aboute the space of a stones  
 cast vpon a lytell hyll / mekely and reuerently knelyng  
 vpon bothe his knees made his prayer vnto the fa-  
 ther deuoutly in maner as it foloweth here after. But  
 here abyde we a lytell whyle / and take we hede with  
 a deuoute mynde of this wonderfull dede of our lord  
 Iesu / sothly worthy to be had in mynde in inwarde  
 sorowfull compassyon. For loo now he prayeth to the  
 father mekely / and not for hymselfe / as we rede that  
 he hath ofte before prayed / but than for vs as for our  
 aduocate / wherfore we sholde skylfully be stered to in-  
 warde compassyon & wonder here gretly of the lowest  
 mekenes / and of the moost perfyte obedyence and of  
 vnspekable charite of god shewed to vs. And fyrst of  
 his profounde mekenes / consyderynge hym that is  
 very god / euen with the father almyghty / and euer-  
 lastyng / so as it were forgetyng hymselfe as god /  
 and so lowly prayenge as an other comyn man of the  
 people. Also take hede of his moost perfyte obedyence.  
 For what is that he prayeth. Sothly he prayeth the  
 father / yf it be his Wyll that he be not slayne / and put  
 to that harde deth / and yet with the father he hath  
 ordeyned to take that deth for mankynde. And so he  
 prayeth the father / and yet he is not herde after his  
 Wyll / that is to saye / after one maner Wyll that was  
 in hym. For there was in hym thre maner of Wylls /  
 that is to saye / fyrst the Wyll of the fleshe & the sensua-  
 lite / and that grutcheth and drad / and wolde not glad-  
 ly.

*Nota pro  
 fūdiſſimā  
 humilita-  
 tem.*

*iii.*

*Nota pro  
 fūdiſſimā  
 obediētā*

*Nota tri-  
 plicē bolū  
 tatem in*

*Christo.*

Oblatus  
est q̄a ip̄e  
voluit.

proprio fi  
lio suo nō  
pepercit.  
iij.

Pota idē  
cibile cha  
ritatē pa  
tris & filij

Pota dñi  
Jesu ora  
tionē. Ex  
audi de  
orationē  
meam.

ly suffre deth. Also the Wyll of reason / and that was  
obeyssaunt & assentynge / as the prophete Esaye sayd  
of hym. He was offred vpon the crosse to the father / for  
so was his Wyll. And the thyrde was the Wyll of the  
godhede / the whiche gaue the sentence of his passyon  
and bad in all maner to be done / wherfore in as moche  
as he was very man / he dradde as man after the fyrst  
Wyll / and was than in grete anguysshe. And therfore  
inwardly haue compassyon of hym / in as moche as  
thou mayst With all thy herte. For loo the father Wyll  
bitterly that he be slayne and deed / and not Withstan  
dyng that he is his owne dere loued sone / yet he spa  
red hym not / but gaue hym to the deth for vs all. And  
our lordē Iesus toke mekely that obedyence and fūl  
fyllled after in dede / as the processe of his passyon Wyt  
nesseth fully. In the thyrde poynt beholde the vnspes  
cible charite of the father and the sone shewed to vs /  
that ought Worthyly to be had in inwarde compas  
syon and hygh Wonder and Worshyp. For onely for our  
saluacyon this harde deth is hydden of the father and  
taken of the sone. Beholde now how he prayeth longe  
tyme knelynge vpon the grounde / he speketh vnto the  
father / and sayth these maner wordes. My dere father  
almighty and full of pyte & mercy / I beseeche the that  
thou here my prayer / and despyse not my peticyon / be  
holde me and here me. For I am sozy in myne exercyse  
of vertue / shewynge to myne enemyes pacyence and  
charite / and they not amended / and so my spiryte is in  
anguysshe Within me / & my herte greuouly dystrou  
bled / wherfore bowe thyne eere to me / and take hede  
to the voyce of my prayer. It lyked the father to sende



me in to the Worlde for to make a seth for the Woronge  
 that was done of man to you / and anone at your Wyll  
 and byddyng I was redy and sayd. Loo I go / and  
 so thy sothfastnes and thy heele I haue declared and  
 shewed / and I euer pooze and in dyuerse trauaylles  
 fro my youth doyng thy Wyll / and all that thou hast  
 bydden me / am now redy to fulfyll bitterly these thyn-  
 ges that yet ben to be done and full ended. Thou seest  
 father the malyce that myne enemyes haue conspyred  
 agaynst me / and how I haue euer done those thynges  
 that ben pleasaunt to the / & done good and benefytes  
 to them that hate me / and they agaynwarde haue re-  
 warded me euyl for good / & hate for my loue. And so  
 they haue corrupte my dysciple / and made hym theyr  
 leder to destroye me / and haue solde me / & set my pryce  
 in thyrty pens. Good father I beseeche the that thou  
 do awaye fro me this cuppe of sorowe and bytter pas-  
 syon / that is ordeyned to me to drynke. And elles be  
 thy Wyll fulfylled. But my dere father ryle bp in to  
 my helpe & haste the to socour me at my nede. For be it  
 so father y they knowe me not thy sothfastnes sone / ne-  
 uerthelesse sythen I haue ladde amoge them a ryght  
 Wyle and innocent lyfe / and also done to them many  
 good dedes / they sholde not be so cruell and malycious  
 agaynst me. Haue in mynde good father how I haue  
 stande in thy syght for to speke euer the good of them.  
 But loo now they yelde euyl for good / and haue or-  
 deyned the byleest deth for me / toherfore thou lord that  
 seest all thyng ryle in to my helpe and leue me not. For  
 grete tribulacyon is now nygh / and there is none that  
 Wyl & may helpe but thou alone. And after this prayer  
 our lord Iesus turnynge agayne to his dysciples /

Veritate  
 tuam et  
 salutare  
 tuū dixi.

Transfer  
 calicē istū  
 a me.

Recorda-  
 re q̄ spes  
 terim in  
 cōspectu  
 tuo.

Quā tri-  
 bulatio p̄  
 xima est.

Wakened them / & confor ted them yet to praye. And eft  
the feconde tyme / and the thyrde tyme turned agayne  
to his prayer in dyuerfe places a lytell fro other / as  
in the fpace of a ftones caft / lyghtly Without greate  
ftrength / and contynued the forefayd prayer to the fa-  
ther / addynge to and fayenge. Father ryght Wyle yf  
it fo be that thou haft ordeyned and Wylte in all ma-  
ner that I fuffre the deth vpon the crolle / thy Wyl be  
fulfylld / but I recomende to the father my fweete  
mother and my difcyples / the whiche I haue kepte  
vnto this tyme all the whyle I haue ben dwellinge  
With them. And With this prayer that precyous and  
holyeft blode of his blessed body / brekyng out in ma-  
ner of fweet dropped downe vnto the erthe haboun-  
dantly in that grete agony and harde batayle. Soth-  
ly here is grete mater of fozowe and compaffyon that  
ought to ftere the hardeft herte that is in this worlde  
to haue inwarde compaffyon of that grete and loue-  
rayne anguyfhe that our lord Jeſus fuffred in that  
tyme / and all was for our fake. For by the godhede he  
fawe the hardeft & mooft byttereft paynes that were  
to come in his body. And therfore after the manhode  
his tender body for fere and anguyfhe brake out vpo-

**N**ota contra impatiam mentem nostram. **N**ota contra fortationem angelum.

lently on blode. Take hede alfo here that is fpecially  
to be noted agaynſt our impacyence / how our lord  
Jeſus prayed thre tymes or he had any anſwere fro  
the father. But than at the thyrde tyme when our  
lord Jeſus was in fo grete anguyfhe of ſpiryte as  
it is before ſayd. Loo the pryncce of goddes aungelles  
Michael ſtandynge by hym confor ted hym and ſayd  
Heyle my lord Jeſus / your deuoute prayer and your  
blody ſweet I haue offered and ſhewed it vnto the fa-



ther in syght of all the blessed courte / and We all fall-  
lynge downe before hym / haue besought hym to put  
a waye from you this bytter drynke of your passyon.  
But the father answered and sayd. My dere beloued  
sone knoweth Well that the redempcyon of mankynde / the  
Whiche We desyre so of our hygh charite may  
not be fulfilled and done soo conueniently and rea-  
sonably Without shedynge of his blode / Wherfore yf  
he Wyll the heele of soules it behoueth hym to dye for  
them. And therfore my gracypous lorde What deme-  
ye now in this mater. Our lorde Iesus answerynge  
than agayne to the aungell / I Wyll in all maner the  
heel and the saluacyon of soules / and therfore I chose  
rather to suffre the dethe / Where through the soules  
that the father hath made vnto his lykenes may be  
saued / than I wolde not dye / and the soules not as  
gayne bought / Wherfore my fathers Wyll be fulfilled.  
And than sayd the aungell to hym / be than now  
of good conforte my lorde / and Werke manfully. For it  
is semely to hym that is in hygh degree / to do grete  
thynges and Worthy / and to hym that is a manfull  
man to suffre harde thynges. For those thynges that  
ben harde and paynfull shall soone passe / and those  
thynges that ben ioyfull and gloriuous shall come af-  
ter / the father sayth that he is and shall be euer With  
you / and that he shall kepe your dere mother and your  
discyples at your Wyll / and shall yelde them safe agayne  
to you. And so the meke lorde Iesus toke benygnelly  
this maner of cōforte / and that of his creature / consy-  
derynge hymselfe after the kynde of man lesse in wo-  
rthynges than aungelles for the tyme of deedly lyfe in

this woorde/and so he was sorowfull as man/and so he was comforted of the aungelles wordes as man/and so he toke his leue of hym/prayenge hym to recomende hym to the father/and all the courte of heuen. And than this thyrd tyme he rose vp fro his prayer all his body bloody/Whome thou mayst beholde with inwarde compassyon how he wyppeth his body/or els perauenture wassheth hym pruely in the ryuer. And so gretely payned in his body/and that is reuerently to be had in sorowfull compassyon. For without grete bytternesse of sorowe this myght not befall to hym. Neuerthelesse doctoures and wyse clerkes saye that our lord Iesus prayed the father in this maner/not onely for drede of his passyon/but also for the greete pyte and mercy that he hadde of his fyrst people the iewes/sorowynge that they sholde be lost by occasyon of his deth. For they sholde not haue slayne hym/namely sythen he was of theyr kynne/and was also conteyned wyrtten in theyr lawes as Chryst to come. And therewith shewed them so many grete benefytes/wherefore he prayed the father to this entent thus. My father yf it may be with the heele and the saluacyon of iewes/that the multytude of other folke be turned to byleue/I forsake the passyon & the deth. But yf it be nedefull that the iewes be blynded in theyr malycie/so that other folke may haue syght in true byleue/not my wyll/but thyne be fulfilled & done/that is to saye/after þy fyrst maner of wyll in hym/as it is sayd before. After this he came to his dyscyples and sayd to them. Now slepe & rest/for they had slepte a lytel before there. Sothly he is a good herde/for he was full wakely and



Die veneris.

Quinta pars.

Ca.xl.

befy vpon the keepynge of that lytell flocke his beloued  
dyscyples. A true loue/ he loued them vnto the bitter,  
most/ that in so grete anguyllhe and so bytter agony  
was so bely to procure theyr heele and theyr rest.

How our lorde Iesus was taken and  
betrayed of Judas.

Ca.xl.



Then afterwarde sawe our lorde Iesus his ad-  
uerlaryes comynge with torches and armes  
and yet he wolde not wake his dyscyples tyll

they came nygh them. And than he sayd to them / it  
suffyleth now / ye haue slepte ynough. Loo he that  
shall betraye me is nygh at hande. And therwith ca-  
me that wycked Judas the false traytour and worste  
marchaunt tofore them / & bodyly kyssed that innocent  
lambe his lord Jesus. For it is wyrtten in the maner  
of custome that our lord bled of his grete benygnyte  
was / what tyme his dyscyples were sente forth / at  
theyr comynge agayne for to receyue them in a loucly  
kyss / and therfore that traytour went befoze and kyss-  
ed hym / as who sayth / I am not come with these ar-  
med men / but in maner as here befoze I was wonte  
at myne agayne comynge / and sayd. Hayle mayster.  
O very traytour / take now good hede to our lord Je-  
sus how pacyently & benygncly he receyued that false  
fayned clepyng and traytours kyss of that vnsely  
dysciple / whose fete he wasshed a lytell befoze of his  
souerayne mekenes / and fedde hym with that hygh  
precyous meet of his owne blessed body thzough his  
vnspcakable charite. And also beholde how pacyently  
he suffred hymselfe to be taken / bounden / smytten /  
and woodly ladde forth / as though he were a thefe or  
a wycked doer / and in all maner vnmighty to helpe  
hymselfe. And also take hede how he hath in warde  
sorowe and compassyon of his dyscyples slepyng fro  
hym and erryng. And also thou mayst se here grete  
sorowe of them how agaynst theyr wyll by frayte of  
maunes drede they gone from hym makynge greate  
mournynge / and with hygh syghynge as fatherles  
chyl dren not wytyng what to do. And yet was theyr  
sorowe moche more seyng theyr mayster and lord so  
vylaynously fared with / & the hell houndes drawynge



hym as a beest to sacryfice / and he as a meke lambe  
without resystence folowynge. Now ferthermore be-  
holde how he is ladde of those byleest wretches fro that  
ryuer bp towarde the Cite of Iherusalem / and that  
hastely and with grete payne / hauynge his handes  
bounde behynde hym as a thefe gyde aboue his cote /  
but not curyoufly / and his mantell drawen alwaye fro  
hym / and goynge bare heeded and stoupyng for the  
grete haste and trauayle that they made hym to haue.  
And whan he was brought befoze the prynces of the  
preestes and the scribes and the aldermen that were  
than gadzed togyder abydyng his comynge / gladd  
were they than cramynge hym & appolyng sothly  
in many questyons / and procurynge false wyntesse a-  
gaynst hym / and spyttynge on his holy face / and by-  
dyng his eyen they buffeted hym scorynge & sayenge  
Prophetyse now and tell vs who smote the last. And  
so in many maners they vexed and turmented hym /  
and he in all shewed hygh pacyence / wherfoze here we  
ought to haue inwarde compassyon of all that he suf-  
fred so for vs. At the last þ grete maysters wente theyr  
waye / puttynge hym in to a maner of prysen there vnder  
a lofte / & there they bounde hym to a pyller of stone  
as men saye that haue seen it. And also there they  
lefte with hym some armed men to kepe hym for moze  
spkernes / the whiche all that nyght vexed hym in scor-  
nynges and shrewe woordes / abredgynge hym and  
reprovyng in these maner woordes as we reasonably  
may suppose. Wenest thou for to be better and wyser  
than our prynces and maysters of the lawe / what  
budytte and foly was that in the for to reprechende  
them / thou shouldest not haue ben soo hardy ones for

to haue opened thy mouth agaynst them / but now is  
shewed thy lewde wytte / for now thou standest as it  
besemeth to suche as thou art without doubte. Thou  
arte worthy the deeth / and therfore thou shalt haue  
it. And so all that nyght now one and now an other by  
wordes and dedes scorned hym & reproued hym. Take  
he hede also on that other syde of our lord Jesus as  
shamefast / pacyently in scyence holdynge his peas to  
all that they put vpon hym / castynge downe towarde  
the erth his chere / as though he were gylty & taken in  
blame / and here haue inwardly compassyon. O lord  
Jesu in whose handes arte thou now comen / how mos-  
che is thy pacyence. Sothly this is the houre and the  
power of derknes. And so stode he bounden vnto that  
pyller tyll on the morowe. In the meane tyme Johan  
that had folowed our lord / wente to our lady & Mary  
deleyne and other of his felowes that were that tyme  
gadzed in Marydeleyns hous / where he had made the  
souper before / & tolde them all that was befall of our  
lord & his discyples. And than was there vnspekable  
sorowe / cryenge & wepyng. Take now good entent to  
them & haue compassyon of them / for they ben in the  
greatest dysleas and hyghest sorowe for theyr lord. For  
they se now well & fully byleue that he shall be deed. At  
the last our lady drewe her by her selfe / & turned her in  
to prayer / and sayd. Most worshipfull father / most  
pyteous father / and most mercyfull father I recom-  
mende to you your owne & myne derest beleued sone /  
good father be not to hy cruell / sythen ye be to all other  
benygne. Father euerlastynge whether my dere sone  
shall be deed / sothly he dyd neuer yll. But right wys fa-  
ther yf ye wyll y redepcyon of makynde / I beseeche you



**Die veneris.**

**Quinta pars.**

**Ca. xli.**

yf it may be fultpilled by an other maner / and that my  
fone be not deed yf it be your Wyll. For all thinge is pof-  
fible to you / he helpeth not hymfelfe bycaufe of your  
obedyence / but hath in maner forfaken hys elfe / & made  
hym as feble & vnmyghty amōge his enemyes / Wher  
fore mercyfull father helpe hym & delyuer hym me a-  
gayn fro theyr handes / & gyue hy me agayn. By fuche  
maner wordes prayed our lady for her fone w all her  
myght of foule & in grete fozowe / & therfore haue here  
pyte of her / Whome thou feelt in fo grete afflytceyon.

**¶ Of the bypnyngge of our lordē Iesus before  
Pylate at the houre of pryme.**

**Ca. xli.**



**vita xpi.**

**¶**

**T**he frydaye erly on þ̄ morowe the prynces & so-  
 ueraynes of þ̄ people came agayne to the fore-  
 layd place where they had left our lord Iesus / & made  
 his hādes be boude behynde hym & sayd thus to hym.  
 Come now with vs / come these to thy dome / for this  
 daye thy wyckednes shall haue an ende / & now shall be  
 knowen thy wyldome. And so they ladde hym forth to  
 Pylate the iudge / and he folowed them as an innocent  
 lambe. And whan his mother & Iohn & other women  
 of her company þ̄ went out erly for to here & se of hym  
 mette with hym at a crosse waye / & sawe hym with so  
 grete a myltitude of people ladde as a thefe / & so foule  
 & despytously delte with / with how grete sorowe they  
 were than fulfylled it myght not be spoken. And so in  
 that metynge togyder of our lord Iesus & them and  
 syght of eche other / there was grete sorowe on bothe  
 partyes. For our lord Iesus also had grete sorowfull  
 compassyon of his mother & other w̄ her / & namely of  
 his mother / þ̄ he knewe in so grete sorowe for hym / as  
 though the soule sholde be departed fro þ̄ body / wher-  
 fore in al these we ought also to haue cōpassyon. Than  
 as it is sayd our lord was ladde to Pylate / & they fo-  
 lowed after / but they myght not come nygh for þ̄ peo-  
 ple. He was there accused of many thynges / þ̄ whiche  
 they might not proue. And therfore Pylate sent hym to  
 Herode / as þ̄ gospels of Luke telleth. And for as moche  
 as Herode myght neyther haue worde of hym nor my-  
 racle done as he desyred / he helde hym but a sole / wher-  
 fore as in scoyne / he let clothe hym in whyrte / & so sente  
 hym agayn to Pylate. And so thou mayst se þ̄ our lord  
 Iesus not onely was holdē as a thefe & a wycked doer  
 but also as a sole. Thus (as saynt Gregory sayth) done

**R.**  
**Nota.**



holy doctours & prechers folowynge our lord Iesus/  
Whan they se the herers onely deyrze & loke after cu-  
riofite & profyte not in amendement of euyl lyuynge/  
they chose rather in seilence to be holden as soles/ than  
to shewe themselfe in prechynge without fruyte of sou-  
les. Beholde now ferthermore þ grette pacyence of our  
lord Iesus in all þ is done to hym. For they ladde hym  
througħ þ Cite toward & froward as a sole hangynge  
downe his heed in shamesfast maner / & pacyently he-  
rynge repproues / scornynge / cryenges / and suffrynge  
many despytes / as perauenture in castynge of stones  
at hym / oz fylth & vncleannes vpon hē. And also behelde  
his mother & his other frendes w̄ vnspcakable sorowe &  
ferre after folowynge / Whan he was than brought a-  
gayne to Pylate / and the cursed hoūdes besyly & styfly  
stode in theyr fals accusaciōs. Pylate knowynge theyr  
enuy wolde haue delyuered hym & sayd. I fynde no  
cause of deth in this mā / wherfore I shall vndermyne  
hym & chastyse hym / and so leue hym amended. O Pylate  
Pylate Wylt þ reprehende & chastyse thy lord god  
thou wotest not what thou doest / for he neuer deserued  
betynge oz deth. But thou sholdest do better and more  
ryghtwylse yf thou woldest chastyse & amende thy selfe  
at his Wyll. And than at the byddyng of Pylate that  
he sholde be scourged & beten / our lord was despoyled  
bounde to a pyller / and harde and sore scourged / and  
so standeth he naked before them all the sayrest yonge  
man of all chyldren that euer were bozne / takynge pa-  
cyently of all those foulest wretches the hardest and  
moost strokes of scourges. And so is that moost inno-  
cent / sayrest and clenest fleshe / floure of all mankynde  
and full of woundes / rennyng out on all sydes that

Uldimus  
eum et nō  
erat ei a-  
spectus,

precyous kinges blode. And so lōge beten & scourged w  
woude vpon woude / & bysoure bpō bysoure / tyll bothe  
the lokers & the smyters were wery. And thā was he  
bydden to be vnbounden. Sothly þ pyller that he was  
bounden to yet shewed the steppes of his blode / as it is  
conteyned in stoyres. Take now good hede by inwarde  
meditacyon of all his paynes abydingly / & but þ fynde  
thyn hert melte in to sorowfull cōpassyon / suppose ful-  
ly & holde that þ hast to hard a stonen hert. Than was  
fulfylled in dede þ the pphete Esaye sayd of hym longe  
tyme befoze. We sawe hym in þ tyme / & there was no  
semelynes nor beaute in hym / & we helde hym as foule  
as a leprose man þ were smytten downe & made lowe  
of god / wherfoze we set no regarde to hþ. O lord Jesu  
who was he so sole hardy þ durst despoyle þ / but who  
were they moche worse hardy that durst bynde þ / but  
who were they most worst & most sole hardy þ whiche  
durst so bitterly bete the & scourge the. But sothly thou  
sone of rightwysnes at þ tyme withdrew thy beames  
of lyght / & therfoze all was in derknes / & in the nyght  
of wyckednes. For now all thyne enemyes ben more  
myghty than thou / & that made thy loue & our malyce  
Cursed be þ malyce & wyckednes of synne / wherfoze þ  
were so turmēted. After he was vnbounden fro þ pyller  
they ladde hym so beten & naked about þ hous / sekynge  
after his clothes þ were cast in dyuerse places of them  
that despoyled hym. Here haue cōpassyon of hym in so  
grete colde quakynge & tremblyng. For as þ gospel wyt-  
nesseth / it was than harde colde. And whan he wolde  
haue done on his clothes / some of þ most wycked with  
stode & came to Pylate & sayd. Lord he this made hym  
selfe kynge / wherfoze let vs clothe hym & crowne hym.



as a kynge. And than they toke an olde mantell of reed  
 sylke & cast on hy / & made a garlande of sharpe thornes  
 and thurst it on his heed / & put in his hande a rede as  
 for a sceptre / & al he pacyently suffred. And after whan  
 they kneled and salued hym in scozne / sayenge. Hayle  
 kyng of iewes / he helde his peas & spake not. Now be-  
 holde hym With sorowe of herte / namely whan they  
 smote hym greuouly & often tymes vpon the heed full  
 of sharpe thornes / the whiche perced greuouly in to y  
 brayne panne / and made it all full of blode. And so they  
 scorned hym / as yf he wolde haue regned / but that he  
 myght not / & all he suffred as theyr seruauant oz knaue  
 ¶ Wretches how dreedfull shall that heed appere at  
 the last to you / the whiche ye smyte now so boldly. And  
 yet this suffyled not to theyr malyce / but to more re-  
 proue and scozne to hym / they gadred all theyr wycked  
 company fyrst to wonder vpon hym in the hous / & af-  
 ter they brought hym out before Pylate / & all y people  
 in that maner illuded With the crowne of thornes & the  
 olde purple bestment. Se now for goddes loue how he  
 stode in that maner hangynge his face downe toward  
 the erth before all the grete multytude cryenge and ac-  
 kyng of Pylate / crucysye / crucysye hym / & scornynge  
 hym that he wolde make hym wyser than the princes  
 and the pharisees & the doctours of the lawe. And how  
 his wysdome was turned in to grete foly as it shewed  
 in that tyme. And so not onely he suffred grete paynes  
 and sorowe in his body withinforth / but also many &  
 foule abredgynge and reproues without forth.

¶ How our lorde Iesus was dampned to the deth of  
 the crosse aboute tyerce of the daye.



B. N.



After that our lord Jesus was longe tyme so turmented & illuded as it is sayd / & the prynces of the iewes with grete instance continually asked and made all the multitude with them to crye and aske that he sholde be crucyfied. At the last the wretched iudge Pylate dredyng more to offende them / than to condemne the innocent wrongfully / gaue the sentēce vpon hym at theyr wyll and so dampned hym to be hanged on the crosse. And than were the prynces and pharysees & the aldermen ioyfull and gladd that they had theyr entent fulfilled. They haue not in mynde the grete benefytes and



Wonderfull dedes that he hath shewed them. And also they be not moued vnto pyte for his innocency / and that is more crueltie in them / they be not flaked nor Withdrawen fro theyr malpce / by the grete despytes and paynes that they haue seen and done to hym before / but laugh and make ioye / and scozne hym that is very god / and may dampne them to euerlastynge Dethe. And soo now they belye them in all that they may to byynge hym hastely to his deth / Wherefore he is ladde in agayne to the hous where he was before scourged and illuded / and there was drawen fro hym that olde purple mantell / and so he all naked was bydden to clothe hymselfe agayne. Now With inwarde compassyon beholde hym here in maners as I sayd before onely after the manhode so passynge so fayre a yonge man moost innocent and moost louely in that maner all to rent and wounded / and all bloody naked With a maner of shamesfastnes gadrynge his clothes in dyuerse places of that hous as they were skattered by those false harlottes / doyng them on in honest maner before them that euer laughed hym to scozne / as though he had ben the moost wretche of all other forsaken of god / and Without all maner of socour or helpe. ¶ Wherefore now take hede dyligently vnto hym / and haue wonder of that grete profounde mekenes of hym / and in as moche as thou mayst conferme the to folowe hym by pacyence and mekenes / and suffrynge of wronge for his loue / and goo forth With hym / and beholde how after he had done on his clothes / they ladde hym forth in grete haste and layde vpon hym that woorthypfull tree of the crosse that was heuy and full longe / that is to saye / as it is wyrtten in storyes

Nota de  
patientia  
imitanda.

Cū iniquis  
deputat<sup>9</sup>  
est.

Filie J<sup>e</sup>s<sup>u</sup>  
rusalē no  
lite flere  
sup me.

xv. fote of length / the Whiche he as a meke and moost  
pacyent lambe toke vpon his sholders & bare it forth.  
And so was he ladde forth with two felowes that were  
theues & dampned to the selfe deth / and this is his fe-  
lawshyp at this tyme. O good lord Jesu / What shame  
done they to you / þ̄ sholde be your frendes / they make  
you felowe to theues / & yet they done worse / for they  
make you to bere your owne crosse / that is not redde of  
them / wherfore not onely as the prophete Esaye sayth  
ye be put with wycked doers & theues / but also with  
worse than theues. Sothly lord thy pacyence may  
not be spoken. Ferthermore as to þ̄ processe seyng his  
dere mother þ̄ she myght not folowe hym nygh for the  
grete multytude of people aboute h̄ / she toke another  
waye more shorte in haste with Joh<sup>n</sup> & other of her fe-  
lawshyp / so þ̄ she myght mete with hym before other  
by that waye. And whan she mette w̄ hym without þ̄  
gate of the Cite / there as two wayes mette togyder / &  
sawe hym charged & ouerlayde with so grete a tree of  
the crosse / the whiche she sawe not before / she was all  
out of her selfe / & halfe deed for sorowe / so þ̄ neyther she  
myght speke to hym one worde / nor he to her / bycause  
of grete haste of them þ̄ ladde hym to the iewes. And a  
lytel after our lord turned hym to þ̄ women þ̄ folowed  
hym wepyng & sayd to them. Ye doughters of Iheru-  
salem / Wepe ye not for me / but for your selfe / & so forth  
after the gospell. And in these two places were after  
made chirches in mynde of those thynges / as they say  
that haue seen them. Ferthermore bycause of þ̄ mount  
of Caluary where he was crucyfyed / was a grete spa-  
ce fro the gate of the Cite / & he was after so ouercome  
with trauayle and werynes / that he myght no lenger



here that heuy crosse/ he layde it downe. But the cursed turmentours and they full of malyce dreyng for to dyfferre his deth/ lest that Pylate wolde haue called agayne his sentence and dome. For he shewed before a Wyl to haue delyuered hym/ they made another man that was called Symon to bere the crosse with hym/ and ladde hym so dyscharged of the crosse/ but they bounde his handes behynde hym as a thefe to that place of his heuynes the mounte of Caluarie. Now yf thou take good hede to all that hath ben done to our lord Iesus/ and all that he suffred at matyns tyme/ and pyme & tyerce vnto this tyme/ shall it not be seen to the as mater of grete cōpassyon of his grete passyon and sorowe/ sothly I trowe yes/ and namely yf thou wylte now make in thy mynde a recapitulation and reherse in generall that he hath suffred/ and that hath ben done to hym vnto this tyme. For what is it to thynke that our lord Iesus very god blessed aboue all thynges fro the houre that he was taken in the nyght vnto this tyme of his crucyfenge was in contynuall batayle in grete reproues/ despytes and sorowes/ illusyons and turmentes/ for there was gyuen hym no rest but euer trauayled in paynes and sorowes. And yf thou wylte knowe in what conflycte & batayle he was/ beholde and se fyrst one despyteously layeth hande on hym and taketh hym/ another is rebeldy and harde byndeth hym/ another cryenge putteth on hym blaspheme/ another spytteth in his face/ another sothly asketh of hym many questyons in deceyte for to accuse hym/ another is besy to bynge false wytnes agaynst hym/ another draweth hym forth before the iustyce/ another styfly accuseth hym/ an

B.

R.

Nota hic  
valde bñ  
pessumt  
hora mas  
tutina.

Hora pñi-  
ma.

other hydeh his eyen / an other buffeteth hym / an  
other despoyleth hym / an other byndeth hym harde  
to the pyller / an other With sharpe scourges beteth  
hym / an other vabyndeth hym / and casteth on hym  
that olde sylken mantell / an other setteth a crowne of  
sharpe thornes on his heed / an other putteth in his  
hande a rede / an other taketh it woodly fro hym and  
smyteth his soze heed full of thornes / an other in scozne  
kneleth before hym / and so forth / now one / and than  
an other / and dyuerse and many With all theyr voytte  
and myght besye them to turment hym in the worste  
maner / they lede hym as a thefe / now to the byshop  
Annas / and than to Cayphas / now to Pylate / & than  
to H. rode / now hyderwarde / and than thyderwarde /  
now in and than out. O my lord god / What is all this  
Toothynketh not the here a full harde and contynuall  
bytter trauayle / yet abyde a lytell while & thou shalte  
se harder / they stande styfly agaynst hym alone the  
prynces & the pharysees / and the scribes With thou-  
sandres of the people cryenge all With one voyce that  
he be crucyfyed. And at the last the iudge Pylate gy-  
ueth the doine that he be crucyfyed. And anone that  
heuy crosse was layde on his sholders that were all to  
rente and broken With woundes of his scourgynges.  
Now fethermore beholde thy lord so goynge forth  
With his crosse on his backe / and how than out of the  
cite at all the gates come bothe citezyns and straun-  
gers of all degrees / not onely gentylles / but also the  
foulest rybaundes and wyne dynkers / not for to haue  
compassyon on hym / but to wonder vpon hym and to  
scozne hym / there is none that wyl knowe hym by py-  
teous affectyon / but rather With the fylth and other



inclannes all they despyse and reproue hym. And so as the prophete sayth / he is now as in a parable in all theyr mouthes. And so they that lyc in the gates as iudges spke agaynst hym / and those that dronke the wyne in theyr luste made theyr songe of hym. Thus was he drawen and hasted by grete vyolence without rest / tyll he came vnto that foule stynkynge place of Caluary / where was set the ende and the rest of this harde batayle that we speke of / but what manner of rest is that wherof now we shall treat. Sothly that harde tree and beth sharper than the batayle. Loo what rest / certaynly the bedde of sorowe. Thus mayst thou se in generall contemplacyon how harde a batayle thy lord hath suffred vnto þe houre of sexte / wherof now we shall treat of folowynge the processe of his blessed passyon.

**O**f the crucyfyenge of our lord Iesu at the  
houre of sexte.

Ca. xliij.



**O**o ferthermore mayst þe whan that our lord Iesus came to þe kynge hyll of Caluarye / how wyckedly thole curied werke men began to werke on all sydes that cruell werke. Take hede now dilygently with all thy herte also those thynges that ben now to come / & make

the there present in thy mynde / beholdynge all that shall be done agaynst thy lorde Iesus / and that ben spoken or done of hym. And so with the inner eye of thy soule beholde some settynge and fixynge the crosse fast in to the erth / some makynge redy the nayles and the hamers to dryue them in with / other makynge redy and settynge bp ladders / and ordeynynge other instrumentes that theym thought nedefull / and other fast aboute to spoyle hym & drawe of his clothes. And so he is now the thyzde tyme spoiled / & standeth naked in syght of all the people. And so ben now the thyzde tyme renewed the bysours of þe woundes in his scourgyng by þe cleuyng of his clothes to his flesh. Now also fyrst his mother seeth how he is taken and ordeyned to the deth / wherfore she sorowfull out of measure and hauynge shame to se hym soo standynge all naked. For they lete hym not as moche as his prey clothe / she wente in haste vnto her dere sone and cleped hym & gyzde hym aboute the lendes with the kutter chefe of her heed. O lorde in what sorowe is her soule now / whan she seeth suche despytes done to her sone / sochly I trowe that she myght not speke one worde to hym for sorowe. But she myght do no more to hym nor helpe hym / for yf she myght without doubte she wolde. Than was her sone anone taken out of her handes in a wood maner / and ladde to the fete of the crosse. Now take hede dylly gently to the maner of his crucifyng / there ben set bp two ladders / one behynde and an other befoze at the lefte arme of the crosse / on the whiche two wycked mynystris gone bp with nayles and hamers. And an other shorte ladder is set befoze þe crosse that lasteth vp to the place where his fete shol-



de be nayled. Now take good hede to all that foloweth  
 Our lord than was cōpelled & bydden for to go vpon  
 that ladder to the crosse/ & he mekely doth all that they  
 bydde hym. And whan he came to the vppermost ende  
 of that shorte ladder/ he turned his backe to the crosse  
 and stretched out on brode those two kynges armes &  
 his fayrest handes gaue to them that crucyfyed hym.  
 And than lyfeynge bp his eyen to heuen sayd to the fa-  
 ther in these maner wordes. Loo here I am my dere  
 father as thou woldest that I shold lowe my selfe vnto  
 the crosse for the saluacyon of mankynde/ and that is  
 pleasynge & acceptable to me/ and for them I offre my  
 selfe/ the whiche thou woldest holde be my byetherne/  
 wherfore also thou father gladly take this sacryfyce  
 for them of me/ & now heng forwarde be pleased & well  
 wyllled to them for my loue/ & all olde offence & trespase  
 forgyue and wype away/ & put aserre all vnclennes of  
 synne from them. For sothly I offre here now my selfe  
 for them and theyr heele. And than he that was on the  
 ladder behynde the crosse/ taketh his ryght hande/ &  
 nayleth it fast to the crosse. And after he that was on þ  
 lyfte syde draweth woth all his myght the lyfte arme  
 and hande/ & dryueth there through a grete nayle. Af-  
 ter they came downe and toke a waye all the ladders.  
 And soo hangeth our lord Iesus onely by those two  
 nayles smytten through his handes wout sustenaunce  
 of the body drawynge downwarde paynfully through  
 the weyght therof. Here woth also an other harlot reu-  
 neth & draweth downe his fete woth all his myght/ &  
 an other anone dryueth a grete longe nayle through  
 bothe his fete ioyned to other. This is one maner of  
 his crucyfyenge after þ oppynyon of some men. Other

*Nota ver-  
 ba filij ad  
 patrem.*

there ben that byleue that he was not crucyfied in this maner/ but fyrst layenge the crosse on the grounde they nayled hym ther vpon/ & after with hym so hangynge they lyfte vp the crosse and fasten it downe in to the erthe. And yf it was done in this maner/ than mayst thou se how bylaynously they take hym as a rybaude/ and cast hym downe vpon the crosse/ & than as wood theues drewe on bothe sydes/ fyrst his handes/ & after his fete/ & so nayled hym fast to the crosse. And after with all theyr myght lyfte vp y<sup>e</sup> crosse with hym hangynge as hygh as they myght/ and than let it fall downe in to the mozteyse. In the whiche fall (as thou mayst vnderstande) all the senewes dyd breake to his moost greuous payne. But whether it so be in one maner or in other/ soth it is that our lord Iesus was nayled harde vpon the crosse hande and fote/ and so streyned and drawen/ that as he hymselfe sayth by the prophete Dauid/ that they myght tell and nombrerunt bye all his bones/ than ranne out of his blessed body the streames of that holiest blode on all sydes haboundantly fro the grete woundes/ and so he was constrained & arted that he may not meue but onely his heed/ wherfore hangynge the body onely by those thre nayles/ no doubt but that he suffered so bytter sorowe and paynes/ that there may no herte thynke/ nor tongue tell. And yet more ouer he hanged bytwene two thieves/ of the whiche that one blasphemed and tempted hym to impacyence/ & therewith other blasphemynge and scornynge saye. Wath this is he that destroyeth y<sup>e</sup> temple of god and maketh it vp agayne in thre dayes. And other sayd/ he maketh safe other/ but he may not now saue hymselfe/ and many other reproues and scorn

B. R.

Vinume  
rauerunt  
ossa mea.



nynges they sayd to hym as the gospel telleth. And all these reprovys / blasphemys / and despytes ben done serynge & herynge his moost sorowfull mother / Whose compassyon & sorowe made hym her sone to haue the moze bytter payne. And on that other halfe she henge in soule with her sone on the crosse / & desyzed inwardly rather to haue dyed that tyme with hym / than to haue lyued lenger. And so stode the mother besyde the crosse of her sone / bytwene his crosse & the crosse of the thefe / she turned neuer her eyn fro hym / she was full of anguysshe as he was also. And she prayed to the father at that tyme with all her herte / sayenge thus. Father and god without ende / it was pleasynge vnto you that my sone sholde be crucyfied / and it is done / it is not now tyme to aske hym of you agayne / but ye se now in what anguysshe is his soule / I beseeche you that ye wyll ease hym of his greate paynes. Good father I recomende vnto you in all that I may my dere sone. And also our lord Iesus prayed for his mother pryncely in hymselfe / sayenge. My good father ye knowe well how that my mother is sorowfully troubled for me / and I sholde onely be crucyfied and not she / but loo now she hangeth on the crosse with me / myne onely crucyfyenge suffyseth / for I bere the synnes of all the people in the worlde / she hath not deserved ony suche thynges / wherfore I recomende her vnto you / that ye make her paynes lesse. Than was with our lady Iohan and Marodeleyne the beloued dyscyples and other of his frendes by the crosse of our lord Iesus / the whiche all made grete sorowe and lamentacyon / and myght not be comforted in no maner of theyr beloued mayster / but euer was theyr

Nota bñ.

Nota oñ  
nem mas  
tris pro  
filio.Nota oñ  
nem filij  
p matre.

**Die veneris. Quinta pars. Ca. xliiij.**  
 sorowe renewed With his sorowe / cyther in reprocues  
 or in dedes as it foloweth after.

**How our lord Iesus yelded vp the spi-  
 rite at noone. Ca. xliiij.**



**No. septē  
 verba dñi  
 in cruce.**



**Primum  
 vbi. Pat  
 ignosce il-  
 lis.**

**N**ow hangeth our lord Iesus on the crosse  
 in grete payne / and yet he is not ydell by-  
 cause of that payne / but he wrought al-  
 waye a spake that was profytable for vs /  
 wherfore so hangynge he spake seuen notable wordes  
 that ben founde Wryten in the gossell. The fyrst was  
 in the tyme that they crucyfied hym whan he prayed  
 for them sayenge thus. Father forgue them / for they



**Die veneris.**

**Quinta pars.**

**Ca. xliiij.**

Wote not what they do / y<sup>e</sup> whiche worde was a worde  
of grete pacyence / of grete loue & vnspekable benigne  
The secōde was to his mother sayenge thus / woman  
loo thy sone / & also to Iohan / loo thy mother. He called  
her not at that tyme mother / lest she shold througħ fer  
uent tendernes haue ben moze sozry. The thyrde was  
to the blessed thefe sayenge / this daye y<sup>e</sup> shalte be with  
me in paradyse / wherin his moost large mercy is open  
ly shewed. The fourth was whan he sayd hely hely la  
mazabatani / y<sup>e</sup> is to saye / my god why hast y<sup>e</sup> forsaken  
me / as though he sayd in this sentence / my god father  
of heuen thou hast so moche loued the redempcyon of y<sup>e</sup>  
worlde that thou hast gyuen me therfore / & as it semed  
forsaken. Lorde Iesu what cōforte was that foresayd  
worde to all thyn enemyes / & what discōforte to all thy  
frendes. Sothly as it semeth / there was neuer worde  
that our lorde spake that gaue so moche boldnes to his  
enemyes / and so moche occasyon to his frendes for to  
despayre that he was god / as that worde / for they vnder  
derstode it that tyme but nakedly after the lettre sow  
neth. But our lord wolde shewe vnto the last ende that  
as he suffred in body fully after y<sup>e</sup> kynde of man / so also  
in his spekyng after y<sup>e</sup> infirmite of man / that he was  
bery man suspendyng for the tyme the vse of all the  
myght of y<sup>e</sup> godhede. The fyfth worde was Sitio / I  
am thursty / y<sup>e</sup> whiche worde also was occasyon to his  
mother & Iohan & other frendes of grete compassyon  
and to his wycked enemyes of grete reioysyng & glad  
nes. For though it so be / that it may be vnderstande y<sup>e</sup>  
worde of Sitio or thyrst ghostly to that entent that he  
thyrsted than the heele of soules. Neuerthelesse also in  
sothnes he thyrsted bodyly bycause of grete passyng

**Secūdū**  
**Mulier**  
**ecce fili⁹**  
**tuus.**

**Tertium**  
**Hodie me**  
**cū eris.**

**Quartū**  
**Hely hely**  
**lamaza-**  
**bathani.**

**R.**

**B. R.**

**Quintū**  
**Sitio.**

out of blode / Where through he was all dye within  
 forth and thyrsty. And than those wycked deuyls lym-  
 mes that euer cast how they myght moost noye hym  
 toke yfell and gall / and profered hym vp to drynke.  
 O cursed woodnes of them that ben neuer fylled with  
 malyce / but at all tynes noye hym as moche as they  
 can or may. The syrth worde was whan he sayd Con-  
 summatū est. it is all ended / as though he sayd thus.  
 Father y obedyence that thou hast gyuen me / I haue  
 persyftly & fully done in dede / and yet I am redy to do  
 what so euer thou bydde me. But all that is wyrtten  
 now of me is fulfylled / wherfore yf it be thy wyll / call  
 me now agayne to the. And than sayd y father. Come  
 now my swete beloued sone / thou hast done well all  
 thynges / and I wyll not that thou be more turmen-  
 ted / and therfore come now / for I shall clepe the with  
 myne armes / and take the in to my bosome. And after  
 that tyme our lord began to fayle in syght in maner  
 of dyenge men / & waxe all pale / now closynge the eyen  
 and now openynge / & bowed his heed now on one syde  
 and now on an other syde / saylynge all the strengthes  
 and all the baynes than boyde. And so at the last put  
 to the seuenth worde with a stronge crye & wepynge  
 teres sayenge thus. Father I comende my spiryte in  
 to thy handes. And therwith he yelded vp the spiryte  
 bowynge his heed vpon his brest toward the father  
 as in maner of thankynge that he called hym to hym  
 and gyuyng hym his spiryte. At this crye than was  
 conuerted Centurio there beyng / and sayd. Sothly  
 this man was goddes sone / bycause that he sawe hym  
 so cryenge dye. For other men whan they dye may not  
 crye / wherfore he byleued in hym. Sothly this crye

Sextum  
 Consum-  
 matū est.

Nota de  
 modo mo-  
 riendi.

Septimū  
 vbi. Pa-  
 ter in ma-  
 nus tuas

Uere fili-  
 dei erat  
 ille.



Was so grete (as holy men saye) that it was herde in  
to hell. Olorde god/in what state was that tyme his  
mothers soule whan she sawe hym so paynfully sayle  
wepe and dye/sothly I trowe that for the multytude  
of anguysshes she was all out of her selfe & vnfelable  
made as halfe deed / and that now moche more than  
what tyme she mette with hym berynge the crosse as  
it is sayd / what trowe we dyd than Hawdeleyn / the  
true beloued dyscyples / what dyd than Iohan his  
owne derlynge / and the two systers of our lady. But  
what myght they do / they were all full of sorowde and  
bytternes / and therfore they wepte sore without ony  
remedy. Loo now hangeth our lorde Iesus on this  
crosse deed / and all that grete multytude goth a waye  
towards the Cite / & his moost sorowfull mother with  
the foure systers felowes sate them downe besyde the  
crosse / and beholdeth pyteously her dere sone so foule  
fared with / and abydeh helpe fro god that she myght  
haue hym to her and bury hym. Than also yf thou  
beholde well our lorde Iesus / thou mayst haue here  
mater ynough of hygh compassyon / seyng hym soo  
turmented / that fro the soole of the fote to the hyghest  
parte of the heed / there was in hym no hole place ne  
membze without passyon. This is a pyteous syght  
and a ioyfull syght. A pyteous syght in hym for that  
harde passyon that he suffred for our saluacyon. But  
it is a lykynge and a ioyfull syght to vs / for the ma-  
ter and the effecte that we haue therby of our redem-  
pyon. Sothly this syght and beholdynge of our sa-  
uyour Iesus hangynge so vpon the crosse by deuoute  
ymagynacyon of soule is so lykynge to some creatu-  
res that after longe exercyse of sorowfull compassyon

Die veneris.

Quinta pars.

Ca. xlv.

they fele somtyme so grete lykynge / not onely in þe soule  
but also in þe body that they can not tell / and that may  
no man knowe but he all onely that by experyence fe-

**M**ichi au leth it. And than may he well saye with the apostle.  
tem absit Betyde me neuer to be ioyfull / but in the crosse of my  
gloziari. lorde Iesu Chryst. Amen.

**O**f those thynges that befell after the deeth of  
our lorde Iesus / and after noone. Ca. xlv.

B. R.



That tyme that this woorthypfull mother  
of our lorde Iesus (as it is sayd nexte be-  
foze) abode and dwelled besyde the crosse  
with other true louers of hym befoze na-  
med / beholdynge our lorde Iesus continually so py-  
teously hangynge deed on the crosse bytwene two the-  
ues. Loo than came many armed men out of the Cite  
toward them / the whiche were sente for to breke the  
legges of them that were crucifyed / & so to see them  
all out / and than to bury them / bycause that they  
dyes sholde not abyde hangynge on the crosse on the  
sabbot daye. Than rose vp our lady and all the other  
with her / and bespyly loked and sawe them come / but  
what to doo they wyll not / wherfore they fell in to  
grete sorowe & drede / and namely our lady spekyng to  
her sone in this maner. My dere sone what may be  
cause that all these armed men come agayne / what  
wyll they do more to the / haue they not slayne the my  
dere sone / I had hoped that they had ben fylled with  
that they haue done to the / but as it semeth to me / yet  
they pursewe the deed. And I wote not what I may  
do. For I may helpe the no more / than I myght de-



lyue the fro the deth. But I shall abyde and se / and praye thy father that he make them softe and easy to the / and therewith they all syue wente and stode before the crosse of our lord. Than came the foresayd armed men to them with grete woodnes and noyse and seyng the theues yet lyuyng with greate Ire they helved and brake despyteously theyr legges / and soo slewe them / and anone after cast them in to some dyche there nygh besyde. And than turned them agayne and came towarde our lord Iesus / wherfore our lady dredynge lest they wolde haue done in the same maner to her sone / and there through smytten with sorowe of herte with in forth / she coude not elles do but go to her best armure / that is to saye / her kyndly mekenes / and knelyng downe before them & spredynge her handes with an hygh voyce and wepyng there / she spake to them in this maner. Good brethren I beseeche you for almyghty goddes loue that ye tement me no more in my dere sone / for sothly I am his moost sorowfull mother. And as ye knowe well brethren I neuer offended you / nor dyd ony wronge to you. But though it so be that my sone seemed contraryous to you / ye haue slayne hym / and I forgyue you all wronge and offence / ye and the dethe of my sone / wherfore do to me now that mercy / that ye breke hym not as ye haue done the theues / so that I may bury his body all hole / for it nedeth not / sythen that ye se he is fully deed / and was a longe tyme now passed. And therewith Iohan and Mary Magdelyn and her other systers knelyng with our lady besoughte the same with theyr soze wepyng. O lady what do ye / ye loue you to the seie of them that ben moost wycked / and

praye them that haue no regarde to ony good prayer.  
 Suppose ye to bowe by your pyte them whiche ben  
 moost cruell and moost wycked and without pyte / or  
 to ouercome them that ben moost proudest With me-  
 keness. Praye / for proude men haue abhominacyon of  
 mekeness / ye trauayle in vayne . And therewith one  
 that was named Longius / and was that tyme wyck-  
 ked and proude (but after he was a true lyuer & mar-  
 tyr) despyllinge theyr wepyng and prayers / With a  
 sharpe spere opened the syde of our lord Iesus and  
 made a grete wounde / out of the whiche anon ranne  
 togyder bothe blode and water. And therewith our la-  
 dy fell downe in a swoonyng halfe deed bytwene the  
 armes of Hawdeleyn. And than Iohn not mowynge  
 here that greete sorowe toke to hym mannes herte /  
 and ryllinge agaynst them sayd. Ye wycked men why  
 do ye this cruelte / se ye not that he is deed / why wyll  
 ye also see this woman his mother. Goo now your  
 waye / for we wyll bury hym. And therewith as god  
 wolde / they wente theyr waye. Than was our lady  
 excyted / and so rose as it had ben from slepe / askynge  
 what was done more to her sone. And they sayd no  
 newe thyng more agaynst hym. And after she had  
 caught spiryte & behelde her sone so greuouly wound-  
 ed / was also wounde in her herte with a newe wounde  
 of sorowe. Seest thou now how often tymes our la-  
 dy is this daye deed. Sothly as ofte as she sawe done

*Quia ipsi* agaynst her sone ony payne / wherfore now is fulfilled  
*us aiam* led in her that Symeon sayd vnto her prophceyenge  
*pertrans* longe before / his swerde shall perce through thyn owne  
*abit gla-* soule / that is to saye / the swerde of his passyon and  
*rius.* sorowe / and that befell oftentimes on this daye. But

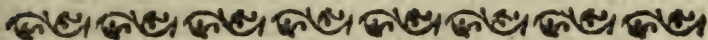


**Die veneris.**

**Quinta pars.**

**Ca.xlvj.**

nold sothly the swerde of this spere hath perced bothe the body of the sone and also the soule of the mother. After this they late downe all belyde the crosse / but what they sholde do they wote not. For they may not take downe the body and bury it / bycause they haue neyther strength nor instrumentes apte therfore. And for to go awayne fro hym so hangynge they dare not / and longe abyde there they may not / bycause that the nyght was come on them. Here mayst thou se in what sorowe and perplexite they ben. O benygne lord Je- sus how is this that ye suffre your dere mother cho- sen before all other / that is y myrrour of all the worlde and your specyall restynge place / so to be turmented and troubled / that vnneth she hath ony spiryte to lyue and tyme it were that she had some maner of rest and releasynge of her sorowe.



**O**f the takynge downe of the body of our lord Jesus fro the crosse at euenlonge tyme. **Ca.xlvj.**

**I**n the meane tyme that our Lady and Johñ / and other be- fore sayd were in so grete perplexite and desolacyon / as it is sayd / they looked towarde the Cite

as oftentymes they dyd for drede/and than sawe they  
many other comynge towarde them by the waye/the  
Whiche was Ioseph of Armathe and Nychodeme/  
bryngynge With them dyuerse instrumentes/ With þ  
Whiche they sholde take downe the body of our lord  
Jesu fro the crosse. And also they brought With them  
an hondred pounce of myrr and aloes for to anoynt  
his body With/and so bury it. And than they all arose  
bp With grete drede/not knowynge What they wolde  
do. O lord god how grete is the sorowe this daye.  
Than Johan takynge hede to them that were so co-  
mynge sayd to our lady. Sothly I se comynge there  
Ioseph and Nychodeme. And than our lady caught  
spiryte/and was gretly cōforted and sayd. Blessed be  
our lord god/that hath sent vs helpe at our nede/and  
hath mynde of our sorowe/and that hath not forsaken  
vs in our trybulacyon. Good sone Johan go agaynst  
them and Welcome them / for I wote well they come  
to our socour. And anone Johan went agaynst them.  
And whan they mette /they cleped eche other With  
wepyng teares / and myght not speke to eche other a  
grete Whyle for tenderneſ of compassyon and sorowe.  
After that they had Walked forth a lytell Whyle and  
drawen nygh towarde the crosse/Ioseph asked Who  
was there With our lady/ & how it stode With þ other  
discyples. And Johan answerynge tolde them Who  
was there With our lady/but of the disciples he coude  
not tell/for he sayd there was none of them seen there  
all that daye/ & ferthermore at theyr askynge/ he tolde  
all that was done agaynst our lord/ & all the processe of  
his passyon. And whan they came nygh the place kne-  
lynge downe & wepyng they honoured our lord Jesu



And after metynge togyder our lady and her sisters  
and Hawdeleyne receyued them woꝛshypfully with  
knelynge and lowe bowynge to the erth/ & they agayn  
warde knelynge & woꝛshyping with grete wepyng  
stode so togyder a grete whyle oꝛ they spake. But at y  
last our lady began to speke to them and sayd. Sothly  
frendes ye haue done well/ that ye haue mynde so of  
your mayster/ foꝛ he loued you well. And as I knowe  
lege playnly to you/ it semed to me y there was a newe  
lyght rysen at your comynge. Foꝛ befoze we wyll not  
what we myght do/ and therfoze god quyte you. And  
they sayd agaynwarde/ we ben soꝛy with all our herte  
foꝛ all these wꝛonges & malyce done agaynst hym. foꝛ  
as we se well y wycked men haue y maystry agaynst  
the ryghtwylle man/ & we wolde full gladly haue de-  
liuered hym fro so grete iniury yf we had myght. But  
at the leest we shall do this seruyce vnto our loꝛde and  
mayster that we be come foze. And than they made  
them redy to take hym downe. Take now good hede  
in maner as I haue sayd befoze to the maner of ta-  
kyng downe/ there are set two ladders on the sydes of  
the crosse/ one agaynst another / & Ioseph goth vpon  
the ladder standynge of that hande on the ryght halfe  
and besyeth hym to drawe out the nayle of that hande  
but it is full harde / foꝛ the nayle is grete & longe/ and  
harde dryuen in to the tree/ & without grete thꝛystynge  
down of our loꝛdes hādes it may not be done/ but that  
is no foꝛce/ foꝛ our loꝛde knoweth that he doth all truly  
and with good entent/ & therfoze he accepteth his dede  
And whan the nayle was drawn out/ Iohan made  
sygne to Pychodeme foꝛ to take it hym pꝛiuely/ so that  
our lady se it not foꝛ dysconfortynge. And after in the

same maner Richodeme draweth out the nayle of the  
lyfte hāde/ & taketh it pryuely to Johā/ & than Richo-  
deme cometh downe for to drawe out y<sup>e</sup> thyrde nayle of  
the fete. And in the meane tyme Joseph susteyneth the  
body. Sothly Well is hym y<sup>e</sup> may susteyne & clepe that  
holiest body of our lordē Iesus/ therewith our lady tas-  
keth in her handes reuerently our lordes ryght hāde &  
beholdeth it/ & layeth it to her eyen/ & deuouly kylleth  
it soze wepyng & syghyng. And whan y<sup>e</sup> nayle of the  
fete was drawen out/ Joseph came of softly/ & all layd  
to hādes & toke our lordes body/ & layde it downe vpon  
the erth/ & our lady toke the heed & the sholders & layde  
it on her arme. But Marydeleyne was redy to take &  
kylle the fete/ at the whiche she founde so moche grace  
before in his lyfe. Other of that company stode aboute  
beholdyng/ and all makyng grete lamentacyon vpon  
hym after the prophesy y<sup>e</sup> was than fulfilled/ sayenge  
that they sholde make sorowe vpon hym/ as vpon the  
onely begoten chylde/ & namely his blessed mother all  
tymes soze wepyng/ and than sorowfully beholdyng  
the woundes of handes and fete/ & specyally that hor-  
ryble wounde of his syde/ now takyng hede to one/ &  
now to an other/ & seyng his heed so soule fared with  
and his heere to drawen with the sharpe thornes/ and  
his louely face all defouled with spyttynge and blode  
& the heeres of his berde drawen away fro his chekes  
as the prophete Elye speketh in his persone thus.  
I gaue my blode to them that smytten it/ & my chekes  
to them that drawe the heere awaye.

**O**f the buryenge of our lordē Iesus at  
complyn tyme.

Ca. xlvij.





After a lytell whyle  
layenge the body of  
our lord Iesus by-  
wene his mothers  
armes (as it is sayd) whan it  
drew towarde nyght / Ioseph  
prayed our lady that she wolde  
suffre the body to be dresed after  
the maner of iewes and buryed.  
But she was lothe therto & sayd.  
Good bryetherne take not so soone  
my chylde from me / rather bury  
me with hym. Than sayd Iohn

my dere mother let vs assent to Ioseph & Nichodeme /  
and suffre our lordes body to be buryed / for elles by  
occalson of to moche taryenge ye myght fail lyghtly  
in daunger and sclaunder of the iewes. And at this  
suggestyon of Iohan / our lady as wyse and dyscrete /  
thynkyng that she was commytted to hym by our  
lorde / wolde no lenger lette his buryenge / but blessed  
the body & let them dresse it as they wolde. And Iohn  
Nichodeme / Ioseph & other began to anoynt the body  
and wrapped it in linnen cloth / as it was the maner  
of iewes buryenge. Neuerthelesse our lady kepte al-  
waye the heed in her lappe / for to kepe that her selfe /  
and Maudeleyn the fete. And whan they had dresed  
the legges & came nygh to the fete / Maudeleyn sayd  
I praye you suffre me to dresse the fete / at the whiche  
I founde so moche grace. And they suffryng her as-  
kyng / she helde the fete & loked vpon them / wepyng  
and almost saylyng for sorowe. And ryght as she bes  
foze in his lyfe dyd washe them with teeres of com-

puncceyon now moche more she wassheth them with  
 teres of grete sorowe and inwarde compassyon. For as  
 he very sothfastnes wytnesseth of her / she moche lo-  
 ued / and therfore she wepte moche / & namely in this  
 last seruyce doyng to her mayster and lord deede so py-  
 teously / bnnethes for sorowe myght her herte abyde  
 in her body / for she wolde full gladly haue dyed there  
 at her lordes fete. She sawe none other remedy / but  
 she besyed her with all her myght now at the last ser-  
 uyce to hym / the whiche was full straunge to her for  
 to dresse his body in the best maner that she may / but  
 not as she wolde / for she had neyther mater wherof  
 nor tyme therto. But neuerthelesse in maner as she  
 may she wassheth his fete with teres / & after deuout-  
 ly wyppeth them and kysseth them / and wraappeth in  
 clothes in the best maner as she can. Whan they had  
 thus done and dressed the body vnto the heed / they lo-  
 ked to our lady that she wolde perfourme her parte.  
 And than began they all mekely to wepe and make  
 sorowe. Than she seynge that she myght no lenger  
 dyfferre / setteth her syght vpon the face of her sone /  
 and speketh to hym in this maner. My swete sone I  
 holde the here now deed in my lappe / and as I se we  
 must departe bodyly / but harde is the departynge of  
 deth. Here before was a lykynge couersacyon bytwene  
 vs / & we were lyuynge amonge other men euer with-  
 out playnte or offence / though it so be that thou arte  
 slayne now as a wycked man / and I haue serued the  
 truly / and thou me / but in this sorowfull batayle thy  
 father wolde not helpe the / & I myght not / wherfore  
 thou forsoke thy selfe for the loue of mankynde that  
 thou woldest agayne bye / but full harde / paynfull and



dere is thy byenge/Wherfore neuerthelesse I am glad  
 for the heele & saluacyon of man / but in thy passyon &  
 deth I am full harde turmented/for I Wote Well that  
 thou dydest neuer synne/& that thou arte slayne With-  
 out gylt thzough þ foule horryble deth/ Wherfore now  
 my dere sone our bodyly felawshyp twynneth/ & now  
 must I nedes be departed fro the/& so I shall bury the  
 but Whether shall I thy moost sorowfull mother after  
 that go/& Where shall I dwell. My dere sone how may  
 I lyue Without the / sothly I Wolde gladly be buried  
 With the/so that Where so euer thou Were I myght be  
 With the/but sythen I may not be buried With þ bo-  
 dyly/at the leest I shall be buried With the ghostly in  
 mynde / Wherfore I shall bury With thy body in thy  
 graue my soule/and therfore that I comende & leue to  
 the. O swete sone how sorowfull is this departynge.  
 And there With grete haboundaunce of teres she Washed  
 moche better his heed / than Mawdeleyne dyd befoze  
 his fete. Than she wyped his face & kyssed it/and after  
 woūde his heed in a sudary/& so sygned & blessed hym  
 And than all togyder honourynge & kyssynge his fete  
 toke hym bp & bere hym to the graue/our lady beryng  
 the heed/& Mawdeleyne the fete/& other the myddell  
 parte. There Was nygh that place of þ crosse the space  
 of a stones cast a newe graue/Wherin no body Was bu-  
 ryed befoze/and therin With reuerence knelynge they  
 layde hym With grete syghynges / sobbynges & We-  
 pþges. And after he Was so buried/& his mother had  
 gyuen hym her blessinge/they layde a grete stone at þ  
 doze of the graue/& Went theyr waye towarde þ Cite/  
 that is to saye / Joseph & his felawshyp. But Joseph  
 at his goynge spake to our lady and sayd. My lady I

Die veneris. Quinta pars. Ca. xliiij.

praye you for goddes loue and for the loue of your sone  
our mayster / that ye bouchesaue to come & take your  
herborowe in my hous / for I wote well that ye haue  
no hous of your owne / wherfore take myne as your  
owne / for all myne ben yours. And in the same maner  
Richodeme prayed on his syde. And she lowly encly-  
nyng to them answered and sayd that she was com-  
mytted vnto the gouernayle of Johan / wherfore they  
than prayed Johan the same. And he answered that  
he wolde lede her vnto the mount Syon / where they  
mayster souped on the daye before at euen with his  
discyples / and there wolde he abyde with her. And so  
they lowly salowynge our lady and worshypppyng the  
sepulcre wente forth on theyr waye.

What Was done of our lady and other after  
the buryenge of our lord Jesus. Ca. xliiij.

**W**han it drew to nyght / Johan spake to our las-  
dy and sayd. It is no honeste to dwell here lens-  
ger / & to come in to the Cite in y nyght / wher-  
fore yf it be your wyll / go we hens / & turne we agayne  
And therewith our lady rose vp / and with all them kne-  
lyng blessed and kyssed the sepulcre / and sayd. My  
dere sone I may no lenger stande here with the / but  
I recomende the to thy father. And than lystynge vp  
her even to heuen with teres and in warde affectyon  
sayd to the father almyghty. Euerlastynge father I  
recommende to you my sone and my soule the whiche  
I leue here with hym. And therewith they began all  
to go theyr waye. And whan they came to the crosse /  
there they kneeled downe and honoured the crosse and



sayd. Here made my sone his ende / and here is his precious blode / and so dyd all the other. For thou mayst thynke and vnderstande that she was the fyrste that honoured the crosse / as she was the fyrst that honoured her sone bozne. And after fro thens they toke the waye toward the Cite / and ofte by the waye she looked agayne toward her sone / and whan they came there as they myght no more se the crosse / our lady & all other kneled and honoured it wepyng. And whan they came nygh the Cite / our ladyes sisters couered her face in maner of a mournynge wydowe / and they went before / & our lady folowed after bytwene Hawdeleyne & Iohn so the face couered. Than Hawdeleyne at the entre of y<sup>e</sup> Cite desyrynge to haue our lady to her hous before the takynge of y<sup>e</sup> waye that ladde thiderwarde / she spake to our lady & sayd. My lady I praye you for the loue of my mayster your sone that ye wyll let vs go to our hous in to Bethanye / where we may best abyde. For as ye knowe well my mayster loued well that place / & came gladly often tymes therto / and that hous is yours with all that I haue / wherfore I praye you that ye wyll come. And here they began to wepe. But our lady holdynge her peas / and makynge sygne vnto Iohan for to answer. And Hawdeleyne prayenge hym for the same mater. He answered & sayd It is more semely that we go to mount Syon / namely for so we answered and sayd to our frendes / wherfore come thou rather with her to that place. Than sayd Hawdeleyne to Iohan. Thou knowest well I wyll go with her whether so euer he goth / and that I shall neuer leue her. After whan they came in to the Cite there came on all sydes maydens and good matrones

to her goynge With her & sorowynge & confortynge in  
theyr maner. And also good men þ̄ went by had grete  
compassyon of her / and were stered to wepyng & sayd  
Sothly this daye is done grete wronge by our pry-  
nces to the sone of this lady / and god hath shewed grete  
tokens and wonders by hym. Auyse them what they  
haue done. And whan they came nygh þ̄ place where  
they wolde rest / our lady bowynge lowly to the ladyes  
that came with her / and thankynge them. And they  
agaynwarde to her / toke theyr leue of other makynge  
grete lamentacyon and sorowe. And than our lady and  
Mawdeleyne & the other systers of our lady went in to  
that hous. And Johan after he had voyded the other  
women and thanked them / shette the doze after them  
Than they beyng so all by themselves togyder / our la-  
dy lokynge about the hous and myssynge her beloued  
sone Iesus / With grete sorowe of herte cōplayned her  
and sayd. O Johan / Where is now my dere sone / that  
so hygh specyall affeccyon had to the. O Mawdeleyne  
Where is thy mayster that so tenderly loued the / and  
thou so gladly seruedest hym. O my dere sisters Where  
is now my sone. Sothly he is gone awaye fro vs / he  
that was all our ioye and our conforte / and the lyght  
of our eyen / ye sothly he is gone / & that with so grete  
anguysshe and payne / as ye all haue seen / and that is  
that encreaseth my sorowe / that in all his paynes we  
myght not helpe hym / his dyscyples forsoke hym. His  
father almyghty wolde not socoure hym / & how soone  
all these thynges agaynst hym were done / ye knowe  
and haue seen / Was there euer any these or worse do-  
ynge man so soone dampned / & put to so pyteous deeth.  
For loo the last nyght he was taken as a thefe / and er-



ly on the morowe brought before the iustyce/ at tyerce dampned/ at sexte on the crosse hanged/ at noone deed/ and now buryed. O my dere sone a bytter departynge was this/ and a sorowfull mynde is this of thy foulest and horryblest deeth. Than Johan prayed her to stynte of suche sorowfull wordes/ and to seace of wepyng/ and cōforted her in the best maner that he coude. And thou also by deuoute ymagynacyon as thou were there bodily present/ conforzte our lady and that felawshyp/ prayenge them to ete somwhat/ for yet ben they fastynge/ and after to slepe. But that I trowe was full lytell. And so takynge theyr blessing/ go thy waye at this tyme.

**W**hat our lady and other with her dyd vpon the saterdaye.

Capitulum. xlix.



**S**ly at the morowe vpon the saterday stode in the foresayd hous the gates shette/ our lady/ Johan/ and other women before named in grete mournynge and sorowe/ haunyng in mynde the grete tribulacyons & anguyshes of the daye before/ not spekyng/ but by tymes lokyng on eche other/ in maner as they done that ben ouerlayde with grete myschefe and sorowe/ and knowe no conforzte/ noz no socour. And therewith they herde one knocke at the gate/ and than they dredde sore. For all thyng in that tyme they dredde bycause that theyr sykernes & conforzte was awaye. Neuerthelesse Johā wente to the gate/ and vnderstode that it was Peter/ and he wente and tolde them so. Than our lady badde vndo the gate and let hym in. And Peter comynge in  
vita xpi.

With grete shame wepyng and sobbyng salued our lady and other/ but spake not. And therewith they all began to wepe & myght not speke for sorowe. A lytell whyle after came other discyples one after an other in the selfe maner at the begynnyng/ makynge sorowe and wepyng. But at the last whan they seaced of wepyng / and began to speke of theyr lord. Peter fyrst sayd in this wyse / I am ashamed and confounded in my selfe / and I holde not by reason speke in your presence / or appere in the syght of men. For as moche as I leste so cowardly & forsoke so vtruly my lord that loued me so moche. And in the same maner all other smytynge theyr handes and sore wepyng accused & reprehended them selfe / that they had so leste theyr lord. Than our lady confortynge them sayd. Our good lord and mayster / and our true herdman is gone from vs / and we ben leste now as fatherles chyldren. But I hope truly that we shall soone haue hym agayne. And ye knowe well that my sone is benygne and mercyfull / blessed may he be / for he loued you well / and therfore doute not / but that he shall be well reconcyled to you / and gladly he shall forgyue all the trespasses & all offences. For sothly by suffraunce of the father the malycie agaynst hym was so grete / & the woodnes of his enemyes so stronge and myghty that ye myght not haue socoured hym / though ye had abyden styll with hym / and therfore drede not / all shall be well. Than answered Peter & sayd. Sothly as ye saye / so it is / for I that sawe but a lytell of the begynnyng was with so grete drede smytten in the porche of Cayphas house / that vnneth wende I for to haue escaped the deeth / & therfore I forsoke hym / and had no mynde at that tyme of



the wordes that he had sayd to me befoze tyll he looked on me. And Hawdeleyne asked what those wordes were. And he sayd how he tolde hym befoze that he sholde forlake hym / & what tyme. And so forth he tolde all his wordes spoken to them / and specyally that he tolde befoze many thynges to them of his passyon in that souper tyme / that he made with them the thurs- daye at euen. Than our lady sayd that she wolde glade- ly here of that processe that befell at that souper. And Peter made sygne to Johan that he sholde tell that processe / and Johan telleth all that was done & sayd. And after to Peter he tolde all the processe of his pas- syon as he desyred. And so what of these thynges and of other done of our lord Jesus amonge them they tell to other / now one & now an other as it cometh to theyr mynde / dryuyng awaye all that daye in suche maner talkyng of our lord Jesus. O lord how attently & besply Hawdeleyne lystned to those wordes / but mo- che more our lady / sayenge oftentymes at the ende of a processe. Blessed be my sone Jesus / namely whan she and Hawdeleyne herde of the makynge of the sacra- ment / & how he gaue them in the fourme of breed his owne body to ete / & in the fourme of wyne his blode to drynke. Sothly I trowe þ With souerayne meruayle theyr hertes melted in to lykynge sorowe / & sorowfull lykynge brekynge out on wepyng / & shedynge swete teres for that hygh brennyng loue that he shewed to man soueraynly in that excellent and passynge dede of charite. But now passynge ouer so shortly of this meditacyon at this tyme. More ouer take good hede and beholde them this daye in full grete sorowe and drede / and haue compassyon on them yf thou canst.

For what is it to se how that the lady of all the worlde and the pryncesse of holy chirche and chesetaynes of goddes people be now so in dyrede and sorowe put and hydde in that tytell hous / not knowynge what they may doo / not hauyng conforzte but onely in that comynge of the wordes and dedes of theyr lord Jesus. Neuerthelesse our lady stode alwaye sadly in a restfull and peaslyble herte. For she had euer a certayne hope of the resurreccyon of her sone. And therfore holy chirche maketh mynde speycially of her euery saterdaye / by that in that daye stode onely in her the fayth of our lord Jesus that he was very god. Neuerthelesse she myght not haue fully ioye / bycause of the mynde of his harde deeth and his bytter passion / whan the sonne was gone downe / and it was lesfull to werke / Mary maudeleynne and another Mary with her went forth in to the cite for to bye maters able to make oymment of / as they had somwhat done on the frydaye before vnto y sonne settynge. For by y lawe they were boinde to kepe the sabbot daye fro the sonne rest of the daye before vnto the sonne rest of the same daye. Now take hede and beholde them how they gone with sorowfull chere in maner of desolate wydowes to some apotecary or spyter / the whiche they had knowlege of that he was a good deuoute man / and that wolde gladly fulfyll theyr wyll and desyre in that party. And whan they had chosyn the best oymmentes that they coude fynde / and payed therfore / they wente home agayne werkyng them in the best maner that they coude. And so mayst thou se how dyligently and truly they werke and trauayle for our lord Jesus with wepynges and syghynges amonge. And how our lady and



the apostles stode and behelde and peraventure helpe  
 them amonge. And whan it was nyght/they seaced  
 and wente to rest suche as it was. And so this may be  
 the meditacyon for the saterdaye touchynge our lady  
 and other women/and the apostles.



**B**ut what dyd our lord Jesus that daye. Sothly  
 by anone as he was deed/he went in soule downe  
 in to hell/where as y<sup>e</sup> holy fathers were. And than  
 were they in ioye and blyss/by the vertue of his bles-  
 sed presence. For the syght of god is perfyte ioye. And  
 here may we se how greate is his benygnyte / in that  
 he wolde hymselfe go downe to hell/ how greate cha-  
 vita xpi.

rite and mekenes that was. For he myght haue sente an aungell and haue deliuered them out of the deuyls handes / and brought them vnto hym where he had lyt / but his loue and his mekenes wolde not haue suffred that / and therfore he wente hym selfe downe in to hell / and vysyted his chosen soules there / and that not as seruauntes but frendes of hym that was lord of all. And than all the holy fathers in his comynge fylled with ioye and blysse / and all sorow and myslykynge awaye passed stode before hym in louynges and songes of propheryes and psalmes that were before sayd. And than fulfylled as they ben wyrtten in holy wyrt / vnto the tyme that he wolde take his body agayne / and ryse by gloriously fro deth to lyfe / as it foloweth in processe here after. To the whiche lyfe for to ryse at the last with hym / he graunte vpon our lord Jesus that for vs dyed on the crosse.

**O**f the glorious resurreccyon of our lord Jesus / and how he fyrst appered to his mother / as it may be reasonably beleued. Ca.l.



**A**fter that the worthiest pryncce and moost myghtiest conquerour Jesus through his bytter passyon and harde deth had baynquysshed and utterly ouercomen that abhomynable tyraunt mannes enemy and his aduersary sathanas with all his wycked hoost. As soone as the soule was departed fro the body / he wente downe to that tyrauntes pryson hell. And ryght as in soth he was lord of vertues and kynge of blysse / so by his souerayne myght and ryghtheysenes he brake that





pylson / and entred With vnspekable ioye and blysse  
 to his cholen people / that there had ben in dystresse  
 many a thousande yeres befoze. And than was that  
 pylson turned in to a blyssfull paradyse throughe his  
 ptesence / and all that blessed felawshyp With myrth  
 and ioye that may not be spoken oz thought honoured  
 and worshypped / and thanked soueraynly theyr lord  
 that soo graciously deliuered them from that thral-  
 dome of the seende / and restozed them vnto that blysse  
 that they had forseyted worthyly by synne. And soo  
 in hymynes and ioyfull songes of the foresayd pro-

phecye fulfilled. fyrst Adam and his progenye / and  
after Noe and Abraham / Moyses and Dauid / With  
all the other holy fathers and prophetes lounge and  
thankynge our lordes Iesus cōtynued there With hym  
and his blessed aungels / vnto the tyme that it lyked  
hym to take theym thens With vnspēkable ioye and  
myght / and set them in paradysse terrestre / Where as  
Enoch and Hely lyuynge in bodys abyde the tyme  
of Antechryst / the whiche also were soueraynly cōfor-  
ted by his glōryous presence With that blessed compa-  
ny. And whan it drew towarde daye vpon the son-  
daye / that was the thyrde daye of his passyon / our  
lordes Iesus spake vnto them all / and sayd these ma-  
ner of wordes. Now it is tyme that I reyle my body  
from deth to lyfe / and I therfore now shall go and ta-  
ke my body agayne. And therewith they all fallynge  
downe and worshyppeynge hym sayd. Goo our lordes  
and kynge of blyss / and soone after yf it be your Wyll  
come agayne to vs / for we desyre soueraynly for to se  
your moost glōryous body to our souerayne conforte.  
Comynge than our lordes Iesus in soule With a wor-  
shypfull multytude of aungelles to the graue Where  
his blessed body laye on the sondaye full erly before  
the full spryngynge of the daye / and takynge agayne  
that body moost holy / rose vp through his owne ver-  
tue and myght / and wente out of that graue closed as  
he wente fyrst out of his mothers wombe clene vir-  
gyn in his Natyuite / Without sorowe or weemie of  
synne. And than aboute the same tyme / that is to saye  
erly on the morowe Mary Magdaleyne / Mary Ja-  
mes / and Mary Salome takynge theyr leue fyrst at  
our lady / toke the waye towarde the graue With theyr



precious oyntmentes / dwellynge styll at home our lady / and makynge her prayers in this maner. Almyghty god father moost mercyfull and moost pyteous / as ye well knowe my dere sone is deed and buryed. For sothly he was nayled to the crosse / and hanged bytwene two theues / and after he was deed / I helped to bury hym with myn owne handes / Whome I cōceyued without corrupcyon / and bare hym with out trauayle and sorowe / and he was all my good / all my desyre / and all the lyfe and conforzte of my soule. But at the last he passed awaye from me all to beten / all to wounded / and all to rent / and all his enemyes rose agaynst hym / and scorned hym / & dampned hym to deth / and his owne dyscyples forsoke hym & fledde awaye from hym / and I his sorowfull mother myght not helpe hym. And as ye knowe well father of pyte and of mercy that haue all power & myght / ye wolde not than delyuere hym from that harde and shamefull deth. But now ye may restore hym to me agayne to lyfe / and that I beseeche your moost hygh maieste. Lorde where is he now / Why taryeth he so longe from me / good father I praye you sende hym to me / for my soule may not be in rest vnto the tyme that I se hym. O my swete sone what doost thou now / and why abydest thou so longe or thou comest to me. Sothly thou saydest that thou sholdest agayne by ryle the thyrde daye / and is not this the thyrde daye my dere sone / aryle by now all my ioye / and conforzte me with thyne agayne comynge / Whome thou so moche dysconfortest through thyne awaye passynge. And with that she so prayenge and swete teres shedynge / loo sodeyn-

Resurrexi  
et adhuc  
tecū sum.

ly our lordē Iesus came and appered to her / and in the  
moost whyttest clothes With a gladde and louely chere  
gretynge her on syde halfe in these wordes. Salue  
sancta parens. that is to saye / heyle holy mother. And  
anone she turned her and sayd. Arte thou Iesus my  
blessed sone. And therewith she knelynge downe honou-  
red hym. And also he agaynwarde knelynge sayd. My  
dere mother I am he / I am by rylen / and loo I am  
With the. And after bothe ryllynge by kyssed louely  
eche other / & she With vnspekable ioy clepyng hym  
sably rested all vpon hym / and he gladly bare her by  
and susteyned her. After bothe sytynge togyder / our  
lady besyly and curiously behelde hym in semblaunce  
and in handes and fete / and all the body / Whether he  
had the sygnes of the woundes before / askynge hym  
Whether all the paynes and sorowe were awaye. And  
he answered and sayd / ye sothly worshypfull mother /  
all sorowe is awaye from me / and deth and sorowe & all  
paynes and anguysshes I haue overcome / so that I  
shall neuer fro hengs forwarde fele any thyng of them.  
And than she sayd / blessed be the holy father that hath  
agayn gyuen the to me / and his holy name be exalted  
loued and magnifyed euer Without ende. And so they  
bothe louely and lykyngly talkynge togyder made a  
grete & a ioyful feest / and our lordē Iesus tolde her the  
worthy thynges that he dyd in those thre dayes after  
his passyon / & how he had delyuered his chosen people  
fro hell & fro the deuyl. Loo this is a souerayne paske  
And this is the ioyfull daye that Dauid speketh of  
specyally sayenge. Hec est dies quam fecit dominus:  
exultemus igitur et letemur in ea. Amen.



Die Dñica. Septima pars. Ca.15.  
**H**ow Mary Magdaleyne and other Maryes  
 came to the graue. Capitulum.15.



**A**S I sayd before Mary Magdaleyne and  
 her two felowes toke theyr waye towarde  
 the sepulchre of our sauoure Iesus with  
 precious oymntmentes. And whan they cas  
 me without the gate of the Cite/they toke in to theyr  
 mynde the paynes and the turmentes of theyr dere  
 mayster. And therfore in all places where any thyng  
 was notably done agaynst hym/or by hym/they som  
 what stode and abydyng knelyng downe & kysynge  
 the erth/syghynge and wepyng/ and in these maner

Wordes sayenge to eche other. Lo here We mette hym  
 With the grete heuy crosse on his backe Whan his mo-  
 ther swooned & halfe deed. And after here he turned to  
 the Women of Iherusalem that made sorowe for hym.  
 And ferthermore here for Werynes ouer myght he laye  
 de downe the crosse. And here it was that the Wycked  
 turmentours byolently and cruelly put hym forth and  
 constrayned hym to go faster. And here at the last they  
 spoyled hym of his clothes and made hym all naked/  
 and so cruelly nayled hym vpon the crosse. And than  
 With greate sorowe and shedynge of teres / fallynge  
 downe vpon theyr faces they woꝛshypped inwardly  
 and kyssed deuoutly the crosse of our lord / that was  
 than bespryncled With his precyous reed blode. And  
 ferthermore they rylsynge bp and goynge towarde the  
 graue sayd vnto eche other / Who shall ouerturne to vs

**Tertus.**

that greate stone fro the doze of the sepulcre. And there  
 With they nyghynge therto and inwardly beholdynge  
 sawe the stone ouerturned / and an aungell syttrynge  
 ther vpon and sayenge to them. Drede not / ye see Ie-  
 sus / and so forth as the gospell telleth. But they for as  
 moche as they founde not the body of theyr mayster  
 there as they hoped / Were soo dystourbled in theyr  
 wyttes and abasshed that they toke no regarde to the  
 aungelles Wordes / but With greate sorowe and drede  
 anone returned agayne vnto the dyscyples / and tolde  
 them that theyr lordes body was taken awaye / and  
 Whether they wyll not. And than Peter and Johan  
 ranne towarde the sepulcre / & With them the foresayd  
 Woman / & all they ranne for feruent loue to Iesus / se-

Luc. xiii kyngge theyr hert & theyr lyfe. But after the proesse of  
 Jo. ij. viij the gospell Peter and Johan entrynge the graue / and



not fyndynge the body / but onely the clothes that he  
 was wrapped in / & the sudary of his heed with grete  
 heupnes they turned home agayne. And here ought  
 we to haue inwarde compassyon of them. For sothly  
 at this tyme they were in full grete desolacyon and so-  
 rowe / whan they sought soo theyr lord and founde  
 hym not / nor wyft where they sholde seke hym more.  
 Also here we haue ensample that often tymes before  
 grete ioye / cometh grete dysconforte and sorowe / the  
 whiche is to be borne pacyently for the tyme / and euer  
 Jesu to be sought and called on by deuout prayer and  
 feruent desyre vnto the tyme that he be founde as the  
 processe after folowynge sheweth. For after the two a-  
 postles were gone agayne (as it is sayd) in maner of  
 despayre / the foresaid Marye abode & loked ofte in the  
 sepulcre / & than they sawe the two aungels syttyng in  
 whyte clothes / & sayenge to them. What seke ye hym  
 that lyueth with them that ben deed. But they yet  
 toke no regarde to theyr wordes / nor toke ony conforte  
 to the syght of the aungels / for they sought not the aun-  
 gels / but the lord of aungels. And for they founde hym  
 not / therfore the two felowes of Marye all heuy  
 and disconforted withdrew them and set them downe  
 some where a lytell besyde / makynge theyr mone eche  
 to other. But Marye marye not wytyng what  
 she myght do / for without her mayster she coude not  
 lyue. And for she founde hym not there / nor wyft not  
 where she sholde seke hym elles / she stode styll there  
 without the graue wepyng / and ofte she loked in. For  
 she hoped euer to fynde hym there as she helped to bu-  
 ry hym. And than sayd the aungels to her / woman  
 why wepest thou / whome sekest thou. And she sayd /

A.

B.

Luc. xiii

Jo. ij. viii

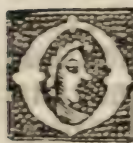
Textus.

Stabat ad  
tum.

Notabile

they haue taken awaye my lorde. & I wote not where they haue put hym. Beholde here the wonderful werke kyng of loue. A lytell before she had herde of one aungell that he was rysen / and after of two that he lyued. And yet she had it not in mynde / but sayd / I wote no and all that made loue. For as Orygene sayth / her herte and her mynde was not there she was in body / but it was there as her loue was / that is to saye / her mayster Iesus / and therfore she coude not speke no here but of hym. And therfore befell that what tyme she wepte so and toke no regarde to the aungels / by cause of the feruent loue that she had to our lorde Iesus that was lorde of aungels. Her mercyfull mayster myght no lenger holde hym fro her / but appered to her as it foloweth.

How our lorde Iesus appered after his resurreccyon to Mary Magdeleyne. Ca. lii.



Our lorde Iesus spekyng with his blessed mother at his fyrst apperynge to her / as it was tolde & sayd before / amōge other louely comonynges tolde her of the grete besynge & feruent selyng of Magdeleyne / & sayd that he wolde go shewe hym bodyly to her to cōforte her. And our lady glad therof sayd. My blessed sone go in peas & cōforte her / for she loueth you gretely and full truly / and was full sovy of your deeth. But I praye you thynke to come agayne to cōforte me. And so she louely clepyng and kyllynge hym / let hym go. And anon he was in the gardyne where Magdeleyne was / & sayd to her. Woman to home sekest thou / and why wepest thou.



Our lord asked that that he wylt well / to the ende (as  
saynt Gregory sayth) that by her answere in the me-  
nyng of hym the fyre of loue sholde be more feruently  
kyndeled in her herte. Neuerthelesse she not knowynge  
hym / but all dystraught & out of her selfe / supposynge  
that he had ben a gardyner sayd. Syr yf thou hast ta-  
ken hym away / tell me where thou hast done hym /  
that I may take hym to me. And though our lord  
was not a bodyly gardyner / neuerthelesse as the same  
clerke Gregory sayth / he was so in soth ghostly to her.  
For he was that planted in her herte y plantes of ver-  
tues & true loue. And than our lord Iesus hauynge  
compassyon of her greate sorowe and wepyng chere  
called her by her homely name and sayd Mary / the  
Whiche worde sodeynly heeled all her sorowe. And she  
than knowynge hym / With an vnspokable ioye sayd.  
Orabony / that is to saye mayster / ye be he that I  
haue so longe sought / and why haue ye hydde you so  
longe from me. And anone she ranne vnto hym / and  
fallynge downe vnto the erth wolde haue kyssed his  
fete as she was wonte besore by vnperfyte affectyon  
to his manhode that was than deedly / but not so now  
after his resurreccion / wherfore our lord Iesus wyl-  
lynge to lyfte vp ghostly her herte and her affectyon  
to heuen and to the godhede / and that she sholde no  
more seke hym in erth in maner as she dyd besore that  
he was deed / sayd. Touche me not in that erthly ma-  
ner / for I haue not styed vp vnto my father / that is to  
saye / I am not yet lyfte vp in thy soule by true & per-  
fyte byleue / that I am euen With the father very god  
And therfore touche me not in that maner imperfytly  
But go and saye to my bretherne I ascende vp to my

father and your father / to my god and your god. And  
ferthermore our lorde homely compnge With her / spake  
to her in this maner. Wotest thou not Well dough  
ter that I tolde the before my passyon that I sholde  
ryse the thyrde daye from deth to lyfe / and why woldest  
thou than so besyly seke me in the sepulcre. And  
she sayd. Sothly mayster I save you that my herte  
was fylled With so grete sorowe of the bytternes of  
your harde passyon and deth / that I forgate all other  
thynges / and onely thought on your body deed and  
buried / and on the place that it was buried in. And  
therfore I brought now the oyntment for to haue a  
noynted With your gloryous body. Blessed be your  
almighty godhede / where through ye wolde ryse from  
deth to lyfe and come agayne to vs. And so they two  
true louers stode & spake togyder With grete lykynge  
and ioye. And she curiously beholdeth his gloryous body  
and asketh what her lyketh. And he in all thyng  
answered pleasynge bnto her paye. And ferthermore  
though our lorde so straungely as it semeth answered  
her at the byddyng / byddyng her that she sholde not  
touche hym / neuerthelesse I may not trowe / but that  
afterwarde he suffered her to touche hym / and to kysse  
bothe handes and fete or they departed. For we may  
suppose and goodly byleue / that sythen he wolde so affectu-  
ously / and specyally after his owne mother sythen  
before all other bylyte and appere to / that he wold not  
therby in any maner destourble her or heuy her / but  
rather in all poyntes conforthe her / and therfore this  
good lorde that is so benygne and full of swetnes / namely  
to all those that truly loue hym / spake not to her  
the foresayd wordes in straunge maner and buystound



in myſtery ſhe wynged her imperſyde affectyon/as it is ſayd/ & wyllynge lyfte by her herte hooly to god and to heuently thynges/as ſaith ſaynt Bernard. Then ſayd our lord that he wolde go fro her and viſyte & conſorte other. And Marydelcynne turned than ſomwhat in ſorrowe/for ſhe wolde neuer haue ben departed fro hym and ſayd. O good lord I ſe well now that your conuerſacyon wyll not be with vs in maner as it hath ben here beſore/ but good maſter haue euer mynde of me/ & of the grete goodnes & homelynes/ & the ſpecyall loue that ye had to me/ and ſo thynke euer on me dere lord god. And he answered. Dede not/ but be ſtedfaſt and truſt well that I ſhall euer be with the. And ſo ſhe takynge deuoutly his bleſſynge/ and he vanyſhyng awaye fro her/ ſhe came to her felowes and tolde them all the foreſayd proceſſe/ wherefore they were glad as touchynge his reſurreccyon/ but that they ſawe hym not with theyr eyes/ they were heuy and ſory. But the good lord ſuffred not theyr ſorrowe longe to laſte/ but ſoone conſorted them/as it ſolloweth after.

How our lord Jeſus appered to the thre Maryes. Math. iij. c. l. n. Ca. liij.

Furthermore as the thre Maryes went toward the Cite/ our curteys lord Jeſus metynge with them by þe waye mekely gretynge them/ ſayenge/ heyle to you. And they ſo ioyfull of his preſence that it may not be ſayd/ fell down at his fete & cleyed them & kyſſed them with ioyfull teres/ & alſo ſpake with hym/ & he with them homely wordes of ghofly conſorte/ beholdinge therewith his gloriouſ body with vnſpekable vita xpi.

ioye/the Whiche they behelde the thyrde daye befoze  
 With souerayn sorowe. And than our lord Iesus sayd  
 to them. Go and saye to my betherne that they go in  
 to Galylee/for there sothly they shall se me/as I tolde  
 them befoze. Loo how the mayster of mekenes calleth  
 his discyples betherne/he leste neuer this vertue/the  
 Whiche he soueraynly loueth. And Who so Wyll haue  
 swete vnderstandynge and ghostly conforzte in the soze  
 sayd processe/and also in that foloweth here after/hym  
 behoueth to make hymselfe by deuoute medytacyon  
 as he were bodyly present in all places and dedes/as  
 I sayd here befoze.

**H**ow that our lord appered vnto Ioseph of Arma-  
 the/as telleth the gospell of Rychodeme/and also to  
 James the lesse/as saynt Iherome wytnesseth/I  
 passe ouer for lytell fruite of them.

**H**ow our lord Iesus appered to Peter.  
 Luce. xxiij. Capitulum. liiij.

**W**han Marye Magdalene and her felowes were come  
 home/& tolde the discyples that our lord was  
 by rylen. Peter that was moost feruēt in loue  
 inwardly sorowynge that he sawe not his lord/& not  
 mowynge rest for his grete loue/toke his waye alone  
 towarde the sepulchre. For he wyll not where to seke  
 hym elles. And soone after our benygne lord Iesus  
 hauynge compassyon of his sorowe appered to hym in  
 the waye & grette hym sayenge. Peace to the Symon.  
 And therewith Peter smytynge hymselfe sadly on the  
 brest/and fallynge dowlne to the grounde With soze we-



pyng teres sayd. Lorde I knowlege my grete trespase  
 in that cowardly I forsoke the / & often tymes denyed  
 the / and therewith he kyssed his fete. And our lorde be-  
 nignely lyftynge hym bp kyssed hym / and sayd. Be in  
 peas & drede not / for all thy synnes ben forguuen the /  
 I knowe thyne inlymure better than thy selfe / & thers  
 fore I tolde the befoze. But now go & conforthe & stable  
 thy bretherne / & trust sadly that I haue ouercome all  
 your enemyes. And so they stode & spake homely togy-  
 der. And Peter full bespy behelde hym / & toke hede of  
 all thynges / and after his blessynge taken he wente  
 home agayne with grete ioye / tellynge our lady & the  
 discyples what he had seen and herde. ¶ Of this pro-  
 cesse of the apperynge to Peter / is not expressed in the  
 gospel / but thus by deuoute ymaginacyon I haue set  
 it here befoze other apperynges that folowe. For so it  
 semeth that holy chirche holdeth / as it is steyned moze  
 playnly in the legende of the resurreccyon.

¶ Of the comynge agayne of our lorde Iesus to the  
 fathers / and of theyr ioyfull longe. Ca. 1b.

**O**ur lord Iesus after he departed fro Peter / wyls  
 lynge to vlyste & conforthe after his resurreccyon  
 the fathers of the olde lawe and other / the Whiche he  
 had anone after his deth delyuered out of the deuylles  
 thraldome / and set in paradys of delyces / he came to  
 them all glozyous in whyte shynynge clothes with a  
 grete multytude of aungelles. And they seynge hym  
 afferr comynge with so grete blysse / with vnspekable  
 louynge and ioye with songe of myrth they recepued  
 hym / sayenge. Loo our kynge of blysse cometh to vs /

and mete we with our sauyour. For now the holy daye  
 shyneth vpon vs / and therfore come all and honour  
 we as worthy is our lord god. And than all they sal-  
 lunge downe to the erth deuoutly honoured hym / and  
 after rylunge by and standynge before hym / reuerents-  
 ly and meryly songe the psalmes of Dauid / that spe-  
 cially pertyneth to his louynge at this tyme. And  
 whan it drew som what towarde euentide / our lord  
 Iesus sayd to them. I haue compassyon on my bre-  
 therne the whiche ben wonders sorry for my deth / and  
 for drede ben dysparpled as shepe that erre without  
 gouernour / and sore they desyre to se me / wherfore I  
 wyll now go and shewe me to them / and confort them  
 and soone after I shall come agayne to you. And they  
 all fallynge downe and honourynge hym sayd. Lord  
 so be it at your wyll.

**H**ow our lord Iesus appered to the two dyscyples  
 goynge towarde the castell of Emaus. Ca. lvi.

**T**he selfe daye of resurreccyon as two dyscyples  
 of Iesu wente towarde the castell of Emaus /  
 mournynge & in maner of despayre / talkynge  
 togyder by the waye of that befell the frydaye before /  
 our lord Iesus came in maner of a pylgrym & felaw-  
 shipped with them / askynge them questyons / & answe-  
 ryng and tellynge them swete wordes of edificacyon  
 as the processe of the gospel of Luke telleth playnly.  
 And at the last bydde hym / drawe & constrayne hym to  
 entre to dwell with them / shewed hym to them & was  
 knowen in the bread brekyng. Here may we vnder-  
 stande and se the grete goodnes & the benygnyte of our



lordē Iesu in many maners. Fyrst he shewed his good-  
 nes in that his seruēt loue wolde not suffre his belo-  
 ued dyscyples longe to erre and be soȝy. Sothly he is  
 a true frende / a cōfortable felowe / and a benygne lordē.  
 For loo he ioyneth & feloweth hym to them homely / he  
 asketh the cause of theyȝ sorowe and heuynēs goodly /  
 and he expownereth the scriptures to them wysely / and  
 enflambeth theyȝ hertes ghostly / consumynge all the  
 trust of mysbyleue. Thus he dooth with vs all daye  
 ghostly. For what tyme we ben in ony perplexite ouer  
 layde with heuynēs or slouth / and we speke & comon  
 togyder of Iesu / anone he cometh to vs cōfortynge vs  
 & lyghtnyng our hertes / enflambynge vs to the loue  
 of hym. For the best medycyne agaynst suche ghostly  
 sekenes is for to speke of god / as the prophete Dauid  
 sayth. Lordē how swete ben thy speches and thy wor-  
 des to my chekes / yē passynge hony to my mouth.  
 And in another place / thy speche is gretely enflambed  
 as fyre througħ werkynge of the holy ghost / and I thy  
 seruaunt loued it. And to thynke on god and the grete  
 goodnes of Iesu / helpeth moche in temptacyon and  
 dysease / as the selfe prophete sayth. My herte verily  
 heted with the fyre of Chrystes loue & in medytacyon  
 of Iesu shall brenne fyre of perfyte loue. Also we may  
 se here the goodnes of our lordē Iesu / not onely in loue  
 as it is sayd / but also in his profounde mekenes / as yf  
 we take hede how lowly & mekely he goth with them  
 that is to saye / the hygh lordē of lordes with his sym-  
 ple seruauntes as one of them / keepynge now the me-  
 kenēs in his body glozfyed that he shewed before in  
 his body deedly / and grynge vs ensample to folowe  
 hym in that vertue. Yet also here we may vnderstande

Quā dul-  
 cia faucis  
 bus meis  
 Ignitū  
 eloquū  
 tuum.

the mekenes of our lord Jesus, in that he made hym selfe so homely with those two symple discyples, the whiche were of lower degree than the apostles. But this done not proude men, for they wyll not gladly go and speke & be conuersaunt but with them that ben of grete fame & of hygh estate towarde þe worlde. And yet ferthermore here is shewed his mekenes in the thyrde poynnt agaynst proude men. For as we may se, they wyll not gladly shewe theyr wysdome and theyr curyous wordes amonge fewe folke. But our souerayne mayster of all wysdome hath no dysdayne of fewe, for he sheweth his preuy wysdome and hygh mysteryes not onely to two, as now at this tyme, but also to one as he dyd before with the woman samarytane. More ouer we may consyder the grete goodnes of our lord Jesus in all the processe of the gospell afore sayd, that is to saye, how he enfourmeth his disciples in maners also fedeth & conforteth them, and specyally take hede how he seyneth hym to go ferther, vnto that ende for to kyndell and encrease theyr desyre & affectyon to hym, & to be more feruently bydden & withholden of them. And ferthermore how benygne he entrateth & gooth in with them, after taketh breed and blesseth it, & with his holy handes breketh it and gyueth it to them, and than sheweth hymselfe to them. Thus he doth euery daye with vs ghostly, for he wolde be bydden of vs to dwell with vs, and drawen with feruent desyres, deuoute prayers & holy meditacyons, and therfore as he hath taught vs, it behoueth euer to praye & not fayle but that we take in mynde the werkes of pite & hospitalite, and now it suffyleth not to rede oʒ here the wordes & the byddynge of god, but they ben perfourmed



**Die Dñica. Septima pars. Ca. lviij.**  
 in dede/as we may hereof moze playnly be enfourmed  
 in the omely of saynt Gregoꝝy vpon this gospel. At the  
 last our lorde Iesus Wyllynge also to bylyte and con-  
 forte other/dwelled not longe With these dyscyples.  
 But as soone as he had broken and gyuen them the  
 breed/he banysshed awaye fro theyꝝ eyen.

**How our lorde Iesus appered to his apostles  
 and dyscyples that were reclused for drede on the  
 selfe daye of his resurreccyon. Ca. lviij.**



**W**han the two foresayd dyscyples were thus con-  
 forted (as it is sayd) by the presence of our lorde  
 Iesus/anone for lope they returned agayne to

Iherusalem/and came to the apostles & other dyscyples there pryuely gadzed (but Thomas was absent) and tolde them the foresayd processe/ and herde agayn warde of them that sothly our lord is rysen and hath appered to Peter. And therewith sodeynly our lord Iesus entrynge in to them / and the gates closed stode in myddes of them/ & sayd. Peace to you. And anone they fallynge downe to the erthe. &c. Knowlegynge theyr gylte in that that they had so leste and forsaken hym. Receyued hym with grete ioye. And than sayd he to them. Wyle by brytherne and be of good conforste / for all your synnes ben forgyuen you. And so standeth Iesus amonge his disciples spekyng homely with them and shewynge them bothe his handes and his syde. And opened theyr wyttes to vnderstande clerely holy scripture / and for to knowe sothfastly his resurrecyon / he asketh whether they haue ought that is to be eten / and he eteth homely before them a parte of a roasted fysshe / and of a hony combe to proue his very body present and rysen. After he brythed on them and gyueth them the holy ghost. Loo yf we take inwardly hede / all these foresayd thynges ben full swete and full of ghostly lykynge. For they than were the dysciples ioyfull in the syght of our lord / the whiche were before dzedefull and heuy. Lorde god how gladly they gyue hym that he asketh / how truly they serued and mynystrid hym / and how mercyly they stode aboute hym. But here with beholde we our lady his blessed mother that was there present at that tyme / for to her were the dysciples gadzed. How she taketh hede to all those thynges done of her swete sone with vnspeakable ioye syttinge by hym homely / and seruyng hym



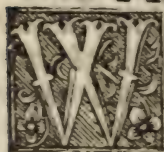
full gladly. And our lord taketh gladly her scrupce / & worshyppe her therewith before the dyscyples. And yet more ouer forgete we not here Mary maudeleyne the beloued dysciple / and of the apostles apostle / how she alter her olde maner lytteth at the fete of her mayster / & bespy hereth his wordes in that she may gladly / and with good wyll mynystreth. O lord Iesu how worthy is that lytell hous / and how lykynge and gracyous it is to dwell therein. Sothly who so hath ony deuocyon & ghostly taste he may se & fele that here is now a grete pake. But our lord Iesus stode but a lytell whyle with them / for it was nygh euen. And neuerthelesse we may suppose that they with all the instance that they coude / helde hym there as longe as they myght / and namely Maudeleyn loth to departe fro hym / and perauenture with a reuerent boldnes she helde hym by his clothes / for our lord was clothed with the moost whyttest clothes of his blyste. And sothly yf it so were that Maudeleyn so helde hym / it is no doubte she dyd not that presumptuously / but truly and mekely / in as moche as she was so truly louynge hym and so truly beloued of hym / & therfore that dyspleased not our lord. For it is his wyll to be holden & drawn by feruent desyre / as it is shewed in the foresayd two disciples the nexte chapytre before. At the last our lord doyng reuerence to his mother / and takynge agayns warde reuerence of her / blessynge them all / passynge away fro them / & they fallynge downe besought hym of his soone comynge agayne. For they dwelled euer in his absence hongry and thyrsty of they. O wete lord / of whome before they were wont to haue so grete copy /

and therfore no wonder though they ofte tymes with  
syghynges and feruent desyres called hym agayne.  
In all these foresayd apperynges of oure lord / the  
Whiche were done on y<sup>e</sup> same daye of his resurreccyon  
is grete maner of ghostly ioye and solempne palke.  
Who so inwardly tasteth them. But the more harme  
is / there ben many that here them with bodily ere /  
but fewe that tasteth them with ghostly sauour. And  
the cause is / for they fele no ghostly ioye in his resur-  
reccyon. For sothly I beleue that who so coude haue  
inwarde compassyon of the paynes that our lord suf-  
fired for man / he sholde haue a ioyfull paske in all the  
foresayd processe of his resurreccyon. And that sholde  
fall euery sondaye to hym / that the frydaye and the  
saterdaye wolde dyspose hym in a hole mynde with-  
drawen fro worldly and fleshely lykynges / and bayne  
and curyous thynges haue true compassyon of the  
passyon of our lord Iesus / as the apostle wyrenesseth  
sayenge / that yf we ben felowes and parteners of the  
passyon / we shall be parteners of the consolacions and  
confortes. Saynt Bernarde in a sermon of this feest  
of palke / accordynge to this purpose sayth in this sen-  
tence / that all chrysten men (that ben true membris of  
Chryst) sholde folowe hym that is theyr heed in these  
thre dayes / that is to saye / the frydaye on the whiche  
he suffered penaunce and henge vpon the crosse / vnto the  
tyme he was take downe with other mennes handes  
Also the saterdaye in the whiche his body rested and  
laye in the sepulcre. And the thyrde daye that was the  
sondaye whan he arose from death to lyfe. Ryght so all  
chrysten men sholde folowe hym fyrst on the frydaye.



that is to vnderstande/ all the tyme of our bodyly ly-  
uynge in this worlde hangynge on the crosse by pe-  
naunce doyng / & mortyfynge themselfe to all lustes  
and lybynges of the flesshe and the worlde. And on the  
seconde daye / that is to say / Whan they ben deed / theyr  
bodies rest in the graue / so that on the thyrde daye of  
resurreccyon that shall be þ daye of dome / they myght  
ryse in body & soule to euerlastynge lyfe. But now the  
more pyte is / the moost parte of them that do bere vn-  
truly the name of chrysten men practyse & vse a fourth  
daye that was neuer made of our lord Iesus / but of  
the seende / in the whiche at this holy tyme they turne  
agayne to all the lustes of the flesshe and synnes that  
they vled before lenten / the whiche is as the frydaye /  
and so they gone downe wyllfully fro the crosse or they  
be taken down by god & by his aungels / not folowynge  
Iesu neyther in that daye / nor in this daye þ is paske /  
that is as moche for to save as passynge forth / for as  
moche as our lord than passed forth from deth to lyfe  
without turnynge agayne . For he shall neuer more  
dye / but they passe not forth but turne agayn to ghostly  
deth / and so make them the fourth daye falsly / as it  
is sayd / in the whiche they turne agayne to byces and  
synnes that they vled before. And therfore is all theyr  
ioye in this holy tyme of paske fleshely and bodyly /  
and not ghostly as it sholde be with true inwarde ioye  
of Chrystes resurreccyon / that is sochfastnes ensam-  
ple and earnest of our resurreccyon to come / Whan we  
shall ryse in body and soule to lyfe euerlastynge. And  
thus moche be sayd at this tyme touchynge this ho-  
ly paske daye.

How our lord Iesus appered the. viij. daye after to  
his discyples Thomas present. Joh. ij. viij. Ca. lviij.



When the eyght daye of his Resurreccyon  
was come / our lord Iesus appered este  
to his dyscyples in the foresayd place / and  
the gates closed / where as Thomas was  
than present with them / that was not so the first daye  
before sayd. And after his selowes had tolde hym how  
they had seen the blessed lord Iesus / & he not byle-  
uynge / but yf he myght touche hym / as the xxvj. of  
the gospels playnly telleth. Then the good herdman  
of his errynge shepe besy / and hauynge compassy-  
on



lovely standynge in myddes of them & sayd. Peace  
to you. And therewith turnynge hym specially vnto  
Thomas sayd. But in thy synger hyther / and se and  
touche my handes / and bynne forth thy hande and  
put it in to my syde / and be no more in mysbyleue / but  
hens forwarde truly byleue. And than Thomas reues  
rently knelynge downe with bothe loye and drede tou  
ched his woundes as he hadde and sayd. My lord &  
my god. He sawe hym man / and byleued hym god.  
And than also he knowleged his gylte in that he had  
forsaken hym / as other dyd also. And our lord goodly  
takynge hym by sayd. Drede not / all thy synnes ben  
forgyuen the. And this longe doubte and mysbyleue  
of Thomas was of the greates goodnes of our lord  
in that maner suffred for our profyte to the more open  
prete and certaynte of his very resurreccyon. And so  
we may se here the greates benygnyte / mekenes / and  
feruent loue of our lord Iesu / in that that he shewed  
to Thomas and to his other dyscyples so openly his  
woundes for to put awaye fro theyr hertes all maner  
derknes of mysbyleue to bothe theyr and our greates  
profyte. And specially our lord reserued in his glo  
rious body the steppes of his woundes for thre skyl  
les / that is to saye / fyrst to confermyng of the fayth  
of his resurreccyon to the dyscyples. And secondly for  
to shewe them to the father whan he wyll praye for vs  
and make hym pleased to vs / for he is our specyall and  
souerayn aduocate in that party. And the thyrde skyll  
is for to shewe them at the daye of dome to the repro  
ued people vnto theyr confusyon. And so standeth our  
lord with his blessed mother / and also Mary maides  
leue and his dyscyples as longe as hym lyst / como  
vna xpi.

nyngge homely With them in the maner as it is sayd  
in the nexte chapytre to be had in cōtemplacyon. And  
than at the last he badde them go in to Galylee/ to the  
mōūt Thabor as it is sayd/ for there he sayd he wolde  
speke moze With them. And than gyuyng them his  
blessyng/ he passed awaye fro them.

How our lord Iesus appered to his dysce-  
ples in Galylee. Ca. lix.

Textus.



After the discypleys Were gone in to Galylee  
as our lord bad/ there he appered agayne  
to them and sayd. There is gyuen to me  
all the power in heuen and in erth. So now  
and teche all maner of people/ baptylseyng them in the  
name of the father and the sone and the holy ghoſt/  
and techyng them to kepe all those thynges that I  
haue bydden you / and be of good conforte / for loo I  
am With you all the dayes vnto the worldes ende.  
And they honoured hym at his comyng / and stande  
after With hym full ioyfull and gladde. Now take we  
good hede vnto the foresayd wordes/ for they ben full  
confortable and worthy. Fyrst he sheweth vnto them  
that he is lord of all thynges. After he gyueth them  
auctoryte and maundement to preche. The thyrde he  
gyueth them the sournie of baptylseyng. And at the  
last the strongest holde and conforte that they myght  
haue/ whan he sayth/ that he shall euer be With them.  
Loo what ioye and conforte he gyueth theym/ and  
how many grete tokens of charite he sheweth to them.  
And so gyuyng them his blessyng/ he passed awaye  
fro them.



How our lord Jesus appered to the dyscyples at the see Tiberiadis. Johānis. xxi. Ca. ix.

**D**wellynge yet the dyscyples in Galylee / vpon a tyme seuen of them wente to fyssh in the see of Tiberiadis / as the gospell telleth in a processe / the whiche I passe ouer. But yf we take hede inwardly vnto all those thynges that were there spoken and done we may fynde moche ghostly myrth and cōforte in them / and namely in that solempne feest that our lord Jesus made there to them / in the whiche he homely etynge with them / and as his maner alwaye was mekely seruyng them / full kyndly fedde them / not onely bodyly / but moche moze ghostly / wherof he gyue vs parte ghostly Jesus for his mercy. Amen.

After the foresayd feest complete our lord asked of **De Pe-**  
**Peter** whether he loued hym more than other / and so **tro.**  
 agayne / & the thyrde tyme askynge whether he loued hym / at euery tyme he commended to hym his people that he sholde after gouerne / and badde hym fede his shepe / wherin we may se the proper benignite & mekenes of our lord Jesus / & specyally his hygh charite & the grete loue that he hath to our soules. And after **De Pe-**  
 he telleth before **Peter** the deth that he sholde suffre **tro & Jos**  
 for his loue. And **Peter** wyllynge to wyte also of **Jos-**  
**hanne.** han that folowed with hym / in what maner he sholde dye / was answered thus of our lord. I wyll that he dwell so tyll I come / as who sayth. I wyll not that he folowe me as thou by the passyon sufferynge / but that in his full aege and contemplacyon / he ende this lyfe in peas. Neuerthelesse other dyscyples mysbnderstode by that worde that he sholde not haue dyed / and yet

apparuit  
iesus qui  
gēter fra-  
tribus.

had not that ben a grete gyfte/ sythen it is better to be  
bodyly deed/ and dwell euer with Chryst as þe apostle  
sayth. After this our lord Iesus passed away fro them  
and went agayne as he was wont to the holy fathers  
in paradys. Also our lord Iesus appered an other  
tyme to moze i than fyue hondred discyples & bretherne  
gadred togyder/ as the apostle Poule wytnesseth/ but  
where oꝝ what tyme/ oꝝ how/ it is not wyrtē. Neuer-  
thelesse we may suppose that it was as he was wont  
with grete charite/ mekenes and goodnes on his syde  
and with grete ioye and conforte on theyꝝ syde. And  
soo haue we now touched of .xii. apperynges of our  
lord Iesus after his resurreccyon/ without two that  
folowe after in his ascensyon.

Of all the apperynges of our lord Iesus  
in generall. Capitulum. lxi.

**T**hough it so be that our lord Iesus appered  
in dyuerse maner after his resurreccyon. xliij.  
tymes/ as it is sayd. Neuerthelesse the gospell  
specifyeth not but onely of .x. For how he appered to  
his mother/ it is not wyrtē in any place/ but we rea-  
sonably and deuoutly beleue it/ as it is sayd before.  
Also of other thre apperynges/ that is to saye/ to Jo-  
seph/ to James/ & moze than fyue hondred bretherne  
is specifyed before where they ben wyrtē/ but not in  
the gospell. Also we may well suppose of many moo.  
For it is lykely that he the moost benygne lord often  
tymes bysytē bothe his mother and his dyscyples/  
and Mardeleyne his specyall beloued/ confortyng  
and gladdynge them specyally that were in his pas-

A. B.



Ipon moost dredefull and soȝy. And that semeth that  
 saynt Austyn felte where he sayth thus. Of our lordes  
 bodyly apperynge after his resurreccyon all thynges  
 ben not woȝten. For his cōuersacyon with them was  
 often tymes / and perauenture also the holy fathers /  
 namely Abraham and Dauid / to whome was made  
 of god the specyall behest of the incarnacyon of god-  
 des sone / came often tymes with hym to se that moost  
 excellent virgyn theȝ daughter and goddes mother /  
 the whiche for them and all other founde so grete gra-  
 ce / and that bare theȝ sauour and all mankynde.  
 O lord god / how lyknyngly they behelde her / how re-  
 uerently they enclyned to her / and with all the deu-  
 cyon that they coude they blessed her / and honoured  
 her / though it so were that they were not seen of her.  
 Also in all these we may consyder þ̄ grete benygnyte  
 the hygh charite and the profounde mekenes of our  
 lord Iesus as we be wonte / of the whiche often ty-  
 mes we haue made mynde / and the whiche shewen  
 in all his dedes / and speecyally here in that he wolde  
 after his resurreccyon and glorȝous byctory / not sty-  
 bp anone to his blisse / but in maner of a pylgrym. xl.  
 dayes abode here in erth / to conferme and strengthe  
 his dyscyples and vs in them / and that not by his  
 aungelles as he myght lyghly haue done / but com-  
 pellynge hym by his hygh charite / he wolde onely do  
 that in his owne person / and bodyly be conuersaunt  
 with them / apperynge to them as it is sayd. xl. dayes  
 and spekyng of the kyngdome of god. And all this  
 he dyd / not onely for them / but for vs / and yet we can  
 not se it / he hath loued vs / and yet he loueth vs so fer-  
 uently / and yet we loue not hym agaynwarde / and

Die Dñica. Septima pars. Ca. lxxij.  
 that is a grete repprouable unkyndnes in vs. For at so  
 grete fyre of loue We sholde not be made hote / but by  
 reason We sholde fully brenne. But now leuyng this  
 go we to the gloruous Ascencion.

¶ Of the Ascencion of our lord Iesus. Ca. lxxij.



*Bnday*  
**T** Duchynge the Wonderfull Ascencion of  
 our lord Iesus / thou that herest or re-  
 dest this / yf thou wylte fele the swetnes  
 therof / I wyl that thou be wakely and  
 quicke in thy soule / so ferforth that yf euer here be-  
 fore as it was bydden the / thou madest the by deuout



ymagynacyon as present to his wordes and dedes/  
now do thou moche more with all thy myght. For  
this solempnite passeth all other solempnytees/ as I  
shall clerely shewe the within forth in this processe/  
and nainely this one thyng sholde stee thyne herte  
and thyne entencyon/ and quycken thyne affectyon/  
that thy lord is now in passynge alwaye fro the/ as  
by his bodyly presence the tyme of his pylgrymage  
here in erth with the fully complete and ended/ where  
fore his wordes and dedes may be the more attentyl-  
ly and besply to be consydered. For sothly euery chry-  
sten soule sholde her spouse her lord and her god in his  
alwaye passynge moost wakely & besply take hede to.  
And those thynges that ben by hym spoken and done  
moost inwardly set in mynde/ and moost deuoutly and  
mekely recomende her to hym/ & utterly withdraue  
all her mynde in this tyme fro all other thynges/ and  
set it entylerly vpon her spouse. For to go than to the  
processe of the Ascencyon of our lord Iesus/ We shall  
haue in mynde that on the .xl. daye after his resurrec-  
cyon/ our lord Iesus knowynge that his tyme was  
come for to passe fro this worlde to the father/ takynge  
out of paradysse terrestre the holy fathers and all the  
blessed soules/ and blessynge Enoch and Helye/ whiche  
be there yet abydynge styll lyuynge/ he came to his  
discyples/ the whiche were togyder that tyme on the  
mownte Syon and in the place where he made that  
worthy souper the nyghte before his passyon/ there  
beyng than with his blessed mother and other discy-  
ples. And so our sauour Chryst apperynge to them  
sayd that he wolde ete with them or he passed awaye  
fro them in a specyall token and a memoypall of loue

and ioye to them / Wherfore all etynge togyder with grete ioye and myrth in this last feest of our lord Jesus. Than sayd he to them. Tyme is come now that I turne agayne vnto hym that sente me. But ye shall dwell & abyde in the Cite tyll ye be newe clothed ghostly through vertue that shall come fro aboue. For sochly within fewe dayes here after ye shall be fulfilled with the holy ghost as I behyght you / and after ye shall go and preche my gospell through all the worlde baptysynge them that wyll beleue in me. And so ye shall be my wytnes vnto the bittermost ende of the erth. Also he reprehended them or abyde them now specially whan he byddeth them preche of theyr mysbeleue in that that they beleued not to them that sawe hym by rylen / and that were the aungels / as though he sayd to them in this maner sentence / to make them vnderstande. Moche moze ye sholde haue trowed & beleued to the aungels or ye sawe me / that þ people shall beleue to your prechyng the whiche shall not se me. Also he reprovoued and abyde than theyr mysbeleue for they sholde knowe fyrst theyr owne defeaute / and therby be the moze meke / shewynge hym now in this departyng how moche it pleased hym mekenes. And therfore specially he recommended it at the last to them. Than they asked hym of those thynges that were to come after / but he wolde not tell them / for it was not speedfull to them to knowe the preuytees of god / the whiche the father had reserued and set in his owne power to fulfill whan hym lyked. Thus stode they togyder etynge and spekyng with grete ioye vnto them of the blessed presence of theyr lord and mayster Jesus / but neuerthelesse with greate drede & troublaunce of his



aWaye passynge/ and no wonder/ for they loued hym  
so tenderly that they myght not With easy herte bere  
the wordes of his bodyly departynge fro them/ & na-  
mely our lady his blessed mother that loued hym pas-  
synge all other. We may well suppose that she touched  
and stered soueraynly With the swetnes of motherly  
loue/ as she sate nexte hym at that meet/ layde downe  
her heed swetely and rested vpon his blessed brest/ as  
saynt Iohn dyd befoze in that foresayd moost worthy  
souper/ & so With swete teres syghynge she spake vnto  
hym in this maner prayenge. My dere sone yf þu Wylte  
alway go to thy father/ I praye the lede me With the.  
And our lorde confortynge her sayd/ I praye the my  
dere mother take not heuily my goynge fro the/ for I  
go to the father for the best/ & it is spedefull that thou  
dwellest here yet a Whyle to conferme them that shall  
truly beleue in me/ & after I shall come & take þu With  
me in everlastyng blysse. And than she sayd/ my swete  
sone thy Wyll be done/ for not onely I am redy to abyde  
at thy Wyll/ but also to suffre deth for those soules that  
thou suffred deth fore. But euor I beseeche the to haue  
mynde on me. And than our lorde comforted her more  
ouer & Maudeleyn & other/ sayenge thus to them. Be  
not your hertes troubled & drede ye not/ for I shall not  
leue you desolate as fatherles/ for I shall go & come &  
euor be With you. And at the last he bad them go vnto  
the mount of Olyuete/ for thens he wolde styve by/ & so  
passe at that tyme aWaye fro them. And anone ryght  
his mother & all other Without taryenge Wrote to the  
foresayd mount/ that is fro Iherusalem aboute a myle/ &  
there anone our lorde appered to them. Loo here we  
haue on this daye two apperynges. Than cleped he &

kyssed his mother takynge his leue. And she agayne  
 warde cleped & kyssed hym full tenderly. And the discy-  
 ples & Maldecleyn & all other fallynge downe to the  
 grounde and wepyng kyssed his fete deuoutly. And he  
 takynge them vp kyssed all his apostles benygnyly.  
 Now take hede inwardly of them / & of all that here is  
 done / & therewith beholde y<sup>e</sup> holy fathers there beyng  
 inuysible how gladly & reuerently they beholde and  
 inwardly blysse her by whome they haue receyued so  
 grete a benefyte of they<sup>r</sup> saluacyon / they beholde those  
 worthy champyons and leders of goddes hoost / the  
 whiche amonge all other people our lord Jesus spe-  
 cially hath chosen for to conquere all the worlde. ¶ At  
 the last whan all the mysteryes were complete & ful-  
 fylled / our lord Jesus began to lyfte vp fro them / & to  
 styre vp by his owne vertue. And than our lady and all  
 other fell downe to the erth worshyping hym / & our  
 lady sayd. My blessed sone Jesu / thynke on me / & there-  
 with she myght not withholde her fro wepyng / by  
 cause of his goynge / neuerthelesse she was full ioyfull  
 that she sawe her sone so gloriously styre vp to heuen.  
 Also the disciples this seyng sayd. Lorde we haue for-  
 saken all worldly goodes for the / haue mynde on vs.  
 And so he hauynge his handes lyfte vp and kyssynge  
 them with a bright ioyfull face / crowned worthily as  
 a kynge gloriously arayed / styng vp to heuen sayd.  
 Be steadfast & werke manfully / for I shall euer be with  
 you. And so our lord Jesus all glorious whyte and  
 ruddy shynynge / and ioyfull ledynge with hym that  
 noble multitude / & goynge before & shewynge y<sup>e</sup> waye  
 to them / in dede fulfilled than that the prophetes had  
 sayd longe before of his ascencion. And they also with

Nota pro  
 cessu alie-  
 tionis.



vnspekable ioye solowynge hym / songe meryly the  
 psalines & hymnes of his lounge as perterneyd bu-  
 to that blyssfull tyme of theyr delyueraunce from all so-  
 rowe / and entre in to all blysse withouten ende. And in  
 that tyme the archaungell Mychaell prouost of para-  
 dyse goynge before / tolde the blessed courte of heuen  
 that our lord Jesus was comynge and by styenge.  
 And anon all the blessed spirytes after theyr ordres  
 wente agaynst theyr lord / none leste behynde / & me-  
 tyng with hym and worshyping hym with all the  
 reuerence that they coude / ladde hym with hymnes  
 and songes of ioye that may not be spoken or thought /  
 and so metynge togyder the holy fathers / and the bles-  
 sed spirytes synge Alleluya / and moost ioyfull songes  
 with reuerence before hym / made a grete solempnite  
 and a worshipfull feest / ye lord who myght tell what  
 feest that was / and what ioye they had whan they  
 mette togyder. And whan they had done dewe reue-  
 rence to our lord / & fulfilled theyr mery songes that  
 perterneye to his glorvous ascencion / they turned them  
 eche to other bothe the blessed spirytes and the holy  
 fathers reioysynge and syngeynge. And fyrst the holy  
 spirytes in this maner sayenge. Ye prynces of people **Priceps**  
 be welcome / and ioyfull we be of your comynge. All **aploz.**  
 ye are now here gadyed and wonderfully lyfte by with  
 your god Alleluya. Therfore make myrth and synge  
 now to hym that so glorvously steyed by aboue heuen  
 and heuen Alleluya. And the holy fathers ioyfully an-  
 swered. To you prynces of goddes people Alleluya. **Priceps**  
 Our keepers and our helpers Alleluya. Joye & peas **ppli del.**  
 be cuer Alleluya. Synge and make myrth also vnto  
 our lord god kynge and sauour Alleluya / alleluya /

In domū  
dñi lc.

Ascendit  
de<sup>9</sup> in iu-  
bilatiōe.

alleluya. And fethermore all togyder songe and sayd  
Now we go meryly in to the hous of our lord Alleluya  
and that worshypfull Cite of god that shall receyue vs  
all togyder Alleluya. In hymnes & songes of ioye &  
myrth Alleluya Alleluya. Loo here was moche myrth  
and ioye / all they songe and soueraynly ioyed as the  
pphete Dauid sayth. God styeth in to heuen in moost  
wonderfull ioye of the apostles that sawe hym that  
tyme / & in voyce of trumpe that is in voyce of aungels  
that appered than & spake to the apostles. Sothly our  
lorde Iesus stied vp than openly to the conforthe of his  
mother & the apostles / as long as theyr bodyly syght  
wolde suffyle to se hym. And after a bright cloude toke  
hym fro theyr even / & anone in a moment / that is / in an  
vpperceyuable shorte tyme he was with all his aun-  
gelles and the foresayd fathers in the hyghest heuen.  
Olorde What ioye was than to se that blessed lorde so  
glorious vp styenge. Sothly I trowe who so myght  
haue seen that as the apostles dyd / & ther with herde  
that ioyfull songe of aungels & holy soules with hym  
vp styenge for passynge ioye of his soule sholde haue  
ben departed fro the body / and gone vp to heuen with  
them / & no wonder / wherfore our lorde knowynge the  
infirmite of mākynde in bodyly lyfe here wolde shewe  
some of his blysse to his mother & other dyscyples / in  
as moche as they myght bere that was in that blyss-  
full vp styenge of hym / and hydde fro them that they  
myght not bere so in flesshely lyuynge. And therfore  
also he sente to them two aungels in mannes lykenes  
that they sholde not ouer moche be trauayled in the  
standynge and lokynge vp after hym in to heuen. For  
they were so rauyshed by that blyssfull syght of hym



that they had forgotten themselves. And also he sente the aungels to cōfōrte them/ in that they herde the aungels wytnes accordynge with them/ of the ascencion of our lord. And whan þ aungels had bydden them that they sholde no lenger loke after Iesus bodyly p̄sence in that forme that they sawe hym than styf by/ tyll that tyme that he sholde come in that selfe forme bodyly to deme all quykke & deed/ but that they sholde turne agayne in to the Cite & there abyde þ holy ghost as he had sayd to them before. Than our lady prayed mekely the aungels to recomende her to her blessed sone. And they lowly enclynnyng to her/ gladly toke her byddyng. And also the apostles and Marye deleyne recomended them in the selfe maner. And after the aungels passynge fro them they turned agayn in to the Cite as they were bydden to moue Syon/ there abydyng the holy ghost of our lord Iesus. Now go we by by deuout contemplacyon to our lord Iesus/ beholdynge in ymaginacyon of hēuenly thynges by lykenes of erthly thynges/ how he with all þ foresayd worthy & blyssfull myltitude of holy soules openynge heuen gates that were before that tyme sette agaynst mankynde as a worthy conquerour ioyfully entred/ and gladly before the father sayd. Father I thanke the that thou hast gyuen me þ victorie of all our enemyes & aduersaries/ & loo father here I present to the our frendes that were holden in thraldome/ and for as moche as I haue behyght to my brestherne & discyples the whiche I haue lefte in þ worlde to sende to them the holy ghost/ I praye the father fulfill my behest/ & I recomende them also to the. Than the father takynge hym by made hym syt on his ryght hāde & sayd. My blessed sone all power & domie I haue

gyuen to the / & therfore of that thou askest dispose & do  
as the lyketh. After that all the holy fathers & blessed  
spyrtes / the whiche had in worshyppe of the holy  
Trinite fall down lowly with all reuerence / ryllyng bp  
began agayne to synge theyr songes of myrth and vns  
spekable ioye befoze the trone of god. For sythen Moys  
ses & the chyldren of Israell songe in thankynge & lo  
uyng of god whan they were passed y reed see / & theyr  
enemyes therin drowned. And also the selfe tyme Mar  
ry Arons syster with other women folowynge her in  
tympanes & other melody daūced & songe to goddes lo  
uyng. Also Dauid with his people ledynge y arke of  
god in to Jherusalem / harped & daūced for ioye befoze  
the arke / & chaūters songe / & in other dryuers mynstral  
ly they honoured & worshypped god / & also saynt Iohn  
sayth in y apocalypse that he herde a voyce in heuen of  
an hondred & forty & foure thousande harpes harpyng  
and syngynge a newe songe befoze y trone & the sete of  
the very lambe Iesu. Moche more we may reasonably  
trowe that now in this ioyfull tyme whā Iesus with  
his company passed all sorowe / & all his aduersaries  
were so graciously ouercome / & he that was tokened  
by the arke was Iesus so graciously come in to y cite  
of heuenly Jherusalem / all y blessed felawshyp of spi  
rytes & soules without nombze songe & made ioye and  
myrth y no tongue may tell / ne herte thynke. Sothly  
now in that blessed cite of heuely Jherusalem is songe &  
herde that souerayne songe of ioye / & after y prophecy  
of Chobye / by all the strates therof is songe Allcluya  
that is as moche to saye as louynge be to our lord. For  
uerthelesse fro y begynnynge was there so solempne &  
so ioyfull a feest / ne neuer yet a venture shall be. But as

Nota ex  
cellentia  
festi ascen  
tionis su  
ma alia  
festa.



the last after þ day of dome whan all the chosen soules  
shall be presented there with theyr bodyes glorified.  
And therfore as I layd at the begynnynge of this cha  
pytre/this solempnite all thynges considered passeth  
all other. Take hede to eche of them/ & se whether it be  
soth that I laye. First the incarnacyon of our lord **Incarnatio.**  
Jesus is a solempne feest & a worthy/ for that was þ be-  
gynnynge of all our good & our saluacyon. But þ was  
our ioye and not his/ for he was than closed in his mo  
thers wombe. Also þ natiuite of hym is a solempne **Natiuitas.**  
and hys feest/ & worthy myrth to be made therein/ but  
that is also as on our syde/ for as on his syde we ought  
to haue cōpassyon of hym that was for vs bozne in so  
grete pouerte/ hardnes of wether and other abiectyon  
Also as to vs his passyon is a grete feest/ through þ **Passio.**  
whiche we be brought out of þ fendes thraldome/ & all  
our synnes ben forgyuen & done awaye. And as saynt  
Gregory sayth/ it had not auayled vs to be bozne/ but  
it had also pōrtred vs for to be bought. Neuerthelesse  
for the grete turmentes of hym/ & that hardest & moost  
despytous deth that he suffred for our redempcion and  
byenge/ there was no mater of ioye/ but rather of so  
rowe bothe to hym in that paynfull suffrynge/ & to vs  
for our synfull deseruynge. Furthermore yet þ resur **Resurrectio.**  
rectyon of our lord Jesus is a gloruous solempne & a  
ioyfull feest/ bothe for hym & for vs/ for than was his  
body glorified/ and all payne & sorowe passed/ and we  
iustified/ and haue an earnest and ensample without  
doubte of our last vprysing in body & soule. And ther  
fore of this worlhyppfull & ioyfull daye specyally syn  
geth holy chirche by þ wordes of the prophete Dauid **Hec ē dies**  
**quā fecit**  
**domin⁹.**  
This is the daye made of our lord/ be we mery therein

and gladde. And as saynt Austyn sayth in a sermon. This daye is holiest of all other/ but that may be vnderstande of all other befoze that daye. For this of the Ascencion by reason is greter & holier / and that touching thre partyes / that is to say / our lorde himselte / the blessed spirytes in heuen / & mankynde in erth. For as to the first / though our lorde had than gloriously in body & soule by rylen fro deth to lyfe euerlastynge / neuerthelesse he was bodily yet as a pilgrym in erth fro his owne kynde herytage & realme. Also as to þe secōde yet sawe not the aūgels theyr felawshyp encreaced by season takynge of mankynde with them in blysse. And as to the thyrde / yet was closed and shette the gates of heuently paradysse / and yet were not the holy fathers & soules presented to the father of heuen / the whiche all thre were complete & fulfylled in his holy Ascencion. And yf we take good hede we may se that all that god wrought and dyd / he dyd for to come to this ende. And without this all his werkys had ben impfyte. For loo heuen and erth and all that is made in them / is made for man / & man for to haue the blysse of heuen / & therto myght no man come after he had synned vnto this daye / were he neuer so good and ryghtwysle. And so we may se how worthy this holy daye is. Yet more ouer this feest of Penthecost is hygh and holy / and worthyly holy chirche maketh it solempne. For than was gyuen therto that hygh & worthyest gyfte / that is the holy ghost. But this is to vs & not to hym. But this Ascencion daye is properly the moost solempne feest of our lorde Iesus. For this daye fyrste in his manhode he began to syt on the fathers ryght hande in blysse / and toke full rest of his pylgrymage befoze.

Nota op:  
time.

Ascensio  
sñ Iesu



Also this is properly the feest of all the blessed spirytes in heuen/ for this daye they had a newe ioye of theyr lord/ whome they sawe neuer before there in his manhode. And also for this daye began fyrst to be restored the fallynge downe of theyr felowes/ & that in so grete a multytude & nombre of blessed soules of parrarkes and prophetes/ and all the holy soules that this daye entred fyrst in to that blessed Cite of heuonly Iherusalem theyr kynde herytage aboue/ Wherfore sythen we make solempne the feest of one saynt that is passed out of this worlde to heuen. Moche more we ought to do of so many thousandes/ & yet passyngly of hym that is saynt of all sayntes. Also this is specyally þ feest of our lady/ for as moche as this daye she sawe her blessed sone Iesus very god & man so gloriously crowned as kynge styre vp to heuen. ¶ Yet this daye is properly our feest/ for this daye was first our kynde exalted & lyfte vp aboue the heuens. And also for but yf Chryst had so styed vp/ þ worthy gyfte of þ holy ghost wherof we make solempnite ne myght not haue receyued to his discyples. It is spedefull to you that I go vp to the father/ for but yf I go fro you/ the holy ghost comforter shall not come to you/ & therfore sayth saynt Bernarde in a sermon of this feest of the Ascencyon in the confirmacyon of my foresayd sentence/ that this glorious feest of the Ascencyon of our lord Iesu is an ende and fulyllynge of all other solempnitees & feestes/ and a blessed conclusyon of all the iourney of our lord Iesu in his manhode. Thus may we openly se that this daye and this feest is moche hygh and solempne of all other/ and that soule that loueth truly our lord Iesu wolde this daye be more rauyshed to heuen/ and more

Ascensio  
fñ ange-  
lorum.

Ascensio  
fñ dñe.

ghostly ioye haue in herte than in ony daye of the yere. For thus sayd our lord Iesus to his dyscyples. Yf ye loued me / sochly ye sholde be glad and ioyfull for that I go to the father / wherfore I byleue that I sayd truly before / that neuer was in heuen a daye so ioyfull & solempne as this daye. And so this daye and this solempnite lasted vnto the daye of Penthecost / wherof we may deuoutly ymagyn and haue in medytacyon in this maner. The Ascencion of our lord Iesus was at the houre of sexte. For before he ete with his dyscyples at tyerce. Than may we thus ymagyn / þ̄ those .x. dayes fro the houre that he Ascended vnto the houre of the holy ghost sendynge / the .ix. ordres of aungelles with the holy fathers and soules that he toke vp with hym / made hym .x. feestes / and he agaynwarde rewarded them speccially in some synguler cōforte euery daye / and so though all that were than in heuen generally were of his Ascencion ioyfull / and made so mery a feest that no tongue can tell. Neuerthelesse the fyrst daye fro the houre of his Ascencion vnto sexte of the nexte daye folowynge aungels made theyr feest. The seconde daye in the selfe maner made theyr feest archaungelles / the thyrde daye vertues / the fourth daye potestates / the fyfth daye pryncypates / the syxth daye Domynacyones / the seuenth daye Trones / the eyght daye Cherubyns / the nyynth daye Seraphyns. And so these nyne ordres of aungels contynued theyr feestes vnto the sexte houre of the bygyle of Penthecoste / and fro thens vnto tyerce of the daye folowynge (that is the sondaye of Penthecoste) the holy fathers with theyr felawshyp made theyr feest to Iesus / blessed be he withouten ende. Amen.



¶ Of the sendynge downe of the holy ghost. Ca. xliij.



After that our lord Jesus was gone by to his blysse / and that the aungels had bydden the dysciples to turne agayne in to the Cite / as it was sayd next before / they with his blessed mother worshyppe hym and kysynge deuoutly the steppes of his fete where he last touched the erth / as the gospell of Luke sheweth / they wente agayne in to Iherusalem with grete ioye / and there they abode the comynge of the holy ghost continually in deuoute prayers louynge god and blessinge our lord. And whan y tenth daye was come fro his Ascension / than was the fyfty daye of his resurreccion / our

Iorde Iesus ioynyng the fygure of the olde testament  
 With the newe/for as moche as the tyme of grace was  
 in that daye come/ he sayd to the father thus. My fa-  
 ther haue now in mynde the behest that I made to  
 my bretherne of the holy ghost. And the father answer-  
 red. My dere sone I am well apayde of that behest/  
 and now it is tyme that it be fulfylled. And moze ouer  
 he sayd to the holy ghost/ We praye the that thou go  
 downe to our discyples/ and that thou fyll them of thy  
 grace/ conforzte them/ strength them/ teche them/ and  
 gyue them haboundaunce of vertues and ioye. And  
 anone the holy ghost came downe With a wonderfull  
 noyse in brennyng tongues vpon an hondred & twenty  
 discyples gadred that tyme there togyder / and fylled  
 them With all ioye/vertues & grace. By vertue wher-  
 of the discyples strengthened/taught/lyghtned and en-  
 flambed/Went after by all partyes of y<sup>e</sup> worlde & made  
 it subiecte to them in grete partye. This is a worthy  
 feest/and amonge other a swete & louely feest / for this  
 is the feest of hym that is loue properly/as saynt Gre-  
 goy sayth / that the holy ghost is loue / wherfore he  
 that loueth god sholde in this feest specyally be enflam-  
 bed With loue/or at the leest With a brennyng desyre  
 to loue/but this wyll not be With fleshely or worldly  
 loue medled / as saynt Bernarde sayth in a sermon of  
 the Ascencyon in this maner sentence. He erreth gretly  
 who so he is that weneth for to meddle togyder that  
 heuently ioye With these bytter alshes of fleshely ly-  
 bynge/or that swete ghostly baume With this grete  
 benym / or those gracious gyftes of the holy ghooft  
 With these stynkyng lustes/ and no wonder. For as  
 the selfe Bernard sayth/the apostles for the tyme that

Bernard



they had his bodyly p̄sence With them for the loue  
 that they had to his body/though it was holy & good  
 yet for that tyme they were vnable to receyue perfyt-  
 ly the holy ghost as he sayd hymselfe. But yf I go fro **Nisi ego**  
 you/the holy ghost shall not come to you. Noche more **abiero.**  
 than he that is knytte With loue to rotten dungue/or  
 to a stynkyng careyne/is in all maner vnable to that  
 clenest and swetest loue of the holy ghost. For there is  
 none accorde nor knyttynge togyder of sothfastnes and  
 banite/of lyght and derknes/of the spiryte & the fleshe  
 of fyre and colde Water. But thou perauenture that  
 felest not the swetenes and conforste of that ghoostly  
 lykyng and loue sayest to me/Without conforste of lo-  
 ue and lykyng I may not be/What shall I do than  
 Whyle I fele not that ghoostly loue. Saynt Bernarde  
 answereth thus and sayth to the. Forsake fyrst fully & **Nota bñ.**  
 truly all vayne Worldly conforste / and all fleshely loue  
 and lykyng / and abyde a Whyle in deuoute prayers/  
 as the apostles dyd abyde the holy ghost / Wherof they  
 knewe no certayne tyme / and thou shalte fele Within  
 shorte tyme that he shall come and conforste the better  
 than thou coudest before knowe or thynke / & in grete  
 conforste of hym that forsaketh Worldly cōforste for god.  
 The same saynt Bernarde concluded in these Wordes **Nota ber**  
 the apostles in this abydyng sate perseueraūty With **nardum.**  
 one Wyll togyder in prayer With y woman Mary Ie-  
 sus mother. And in the selve maner lerne thou to praye  
 to seke / to aske / and knocke at the doze tyll thou fynde/  
 tyll thou take / and tyll it be opened to the. Our lord  
 knoweth thy freylte and feble kynde / and is true / and  
 Wyll not suffre y to be tempted more than thou mayst  
 bere. And I trust in hym / that yf thou Wylte abyde

truly / thou shalt not abyde the tenth daye / but that  
he shall come befoze and cōforte thy desolate soule / & so  
prayenge in his blessinges of ghostly swetes / so that  
thou shalt haue so grete lykynge in his mynde / and in  
those ghostly drynkes that he shall make y<sup>e</sup> dronke ofte  
in soule / that thou shalt be ioyfull & gladd that euer  
thou forsake the false confortes of the worlde. Loo by  
this foresayd sentence of saynt Bernarde we may se in  
partty what behoueth to receyue the holy ghost & his  
loue / wherfoze that we may be able to receyue here y<sup>e</sup>  
grete gyfte of the holy ghost and his cōforte / and after  
come to the blyss where our lordē Iesus is now styed  
vp / and hath made our waye befoze vs / leue we & hate  
we all false loue and lykynge of this wretched worlde  
And let we not our loue on the synkynge flesshe / and  
nouryshe we it not in desyres / but desyre we cōtynual  
ly for to be departed therfro / so that throughe the grace  
of y<sup>e</sup> holy ghost helpynge vs we may folowe somwhat  
the blessed lyfe of our lordē in this worlde / and after go  
vp to hym / and to our kynde herytage of blyss in the  
glorious cite of heuenly Iherusalem / where he souer  
ayne kynge with the father & the holy ghost one god  
in Trinite lyueth and regneth without ende. Amen.

**T**hus endeth the lyfe of our lordē Iesu Chryst / af  
ter Bonauenture. Imprynted at London in Flete  
strete at the sygne of the sonne / by me Wynkyn de  
Worde. The yere of our lordē god. M. CCCC.  
xxx. and synnysshed the. viij. daye of february.























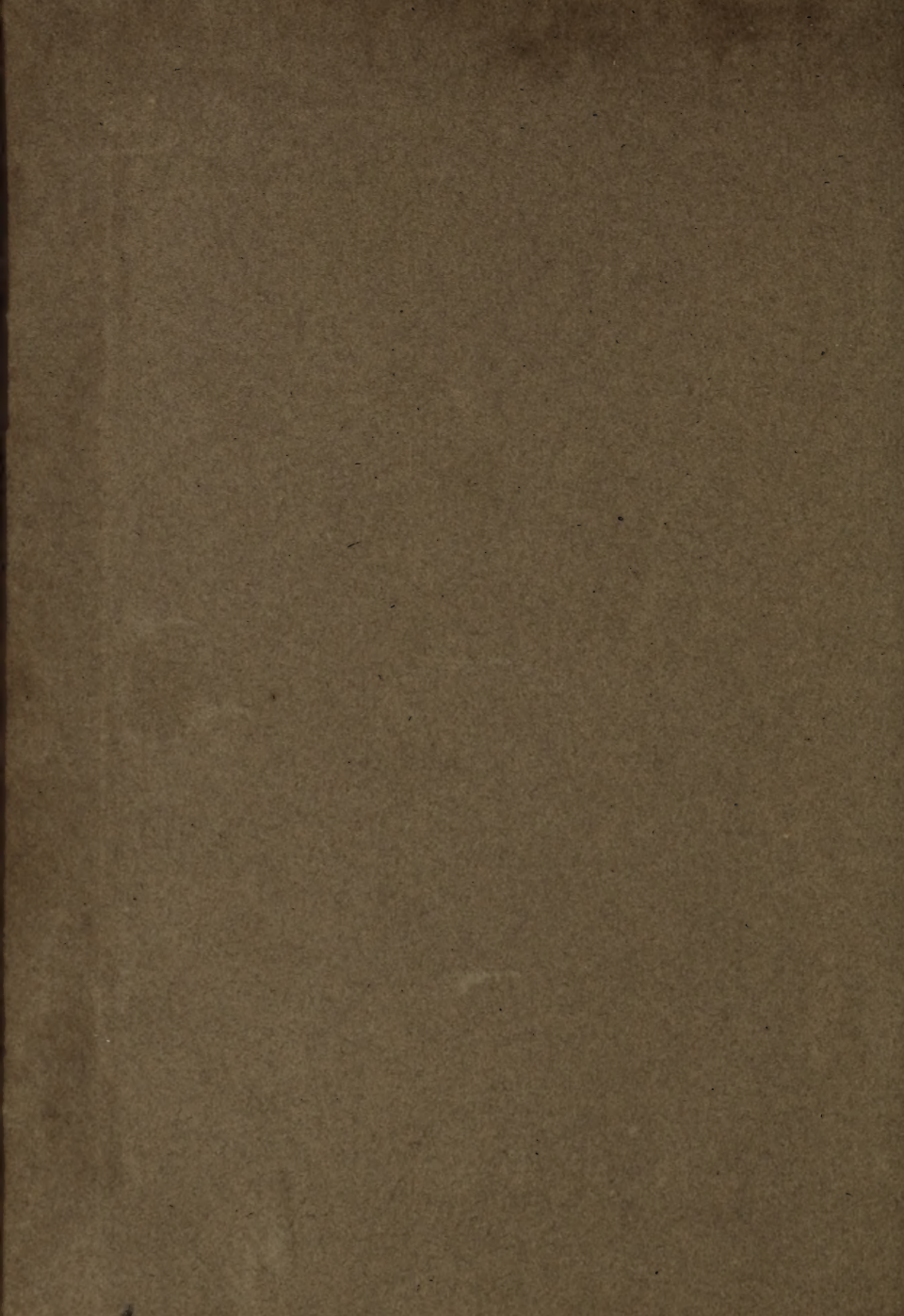
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Thus endeth the lyfe of our lorde Iesu Chryst, after  
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the sygne of the sonne, by me Wynkyn de Worde.  
The yere of our lorde god. M.ccccc.xxx. and fynysshed  
the. viij. daye of February.

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into de Worde's possession when, after Caxton's death in 1491, he  
succeeded to the business.

There is no copy in the Bodleian, as cited by the S.T.C.

